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The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME LII

JACKSON, MISS., August 28, 1930

NEW SERIES
VOLUME XXXII. No. 35

A meeting began Sunday at Troy, Pastor L. C. Riley preaching.

Rev. G. W. Riley of Clinton preached at the First Church of Vicksburg August 17th, for Dr. W. H. Morgan, the pastor.

Have you thanked God for the rains? We can do this with the fruit of our lips and with the fruit of the soil or our toil.

Sorry to miss a visit this week of brother Ernest Hawkins of Corinth. He is one of the vice-presidents of the Convention.

The editor of The Children's Circle returns next week from a vacation in Colorado. But she will be permitted to write for herself.

Of the sixteen brothers and sisters of Charles H. Spurgeon, three sisters are living, Mrs. Henderson, Mrs. Peed and Miss Spurgeon.

Associations meeting next week are Marshall County at Mt. Moriah Church, Sept. 3-4, and Prentiss County, Sept. 4-5 at East Prentiss Church.

Dr. W. B. Bagbey, the first missionary of Southern Baptists to Brazil, is still living and working. There are now 100,000 Baptists in Latin America.

Brother R. A. Eddleman has resigned his pastoral work in the Delta and has gone to the Sanatorium, near Magee, for a complete rest. He asks that the brethren put him on their prayer list. He is making a cheerful, trustful fight for the return of his health.

We are glad to give our readers this week or next week an interesting letter from Mrs. Frank Moody Purser of Oxford, who with her husband has been making the trip through Palestine. They are having a great time and in this letter share some of their pleasure with friends in Mississippi.

Prof. R. P. White has been superintendent of the Walnut High School for seven years. He recently received his M.A. degree from Peabody College. He goes now to Long Beach, Miss. He says that Walnut Church recently got into their new brick church house. In the past three months there have been more than 100 additions to the church.

On Sunday night, August 24th, Dr. L. G. Cleverdon tendered his resignation as pastor of the Calvary Baptist Church, Alexandria, Louisiana, effective at the close of the evening service, Sunday, September 21st, in order that he may enter the Graduate School of Yale University at New Haven, Connecticut, on September 25th. During Dr. Cleverdon's pastorate the people of the church have come to greatly love him and his noble family, and it is with a deep sense of loss and regret that they accept his resignation.

The Watchman Examiner says that Northern Baptists have entered no new mission field for the past 30 years.

Pastor Travis reports that 28 were received into the Baptist Church at York, Ala., in a meeting conducted by John W. Ham.

Pastor L. C. Riley, of Okolona, had a great meeting at Shiloh Church. Before its close there were sixteen additions, thirteen for baptism.

Deposits are coming in most every day for Hillman College, which opens Sept. 10th. President Berry seems to be in good spirits over the prospects.

Brother Bryan Simmons during a meeting at Pine Forest in Webster County made the proposition that to every one who would bring him a frying sized chicken he would have The Baptist Record sent to them for six months. He soon had 24 chickens on hand and three cash subscriptions.

We expect to have some good premium offers next week for those who are willing to help us to get new subscriptions to The Baptist Record. Now is the time to reach the people with a paper that will help them to be more useful Christians, and we want a good friend in every church.

Pastor B. A. McCullough baptized ten at Braxton at the close of the meeting of six days in which brother Owen Williams, of Utica, preached. Four were also received by letter. The preaching is said to have been of a high order and the church was greatly revived. It is the best meeting for several years.

Brother T. J. Wills of Newton writes a letter overflowing with joy. On the twenty-second two fine babies came into their home, a boy and a girl. Two boys have already blessed their home and they are now very grateful that they are to have the joy of bringing up these also. May our Father give them the joy of seeing them walk in the truth.

SUNDAY SCHOOL ATTENDANCE AUG. 24

Oxford Church	222
First Church, Jackson	531
Calvary Church, Jackson	704
Griffith Memorial, Jackson	267
Davis Memorial, Jackson	344
Parkway, Jackson	165
Eastside, Jackson	19
Gulfport, First Church	369
Collection	\$90.10
Meridian, First Church	560
Collection	\$35.73
5th Ave. Church, Hattiesburg	230
Collection	\$57.77
Silver Springs Church	141

A CHALLENGE FROM MISSISSIPPI COLLEGE

(By B. W. Griffith, LL.D.)

When Mississippi College became the property of the Baptists, in 1850, the denomination in the state began a program of physical development. The foundation of the "Chapel Building" was soon laid under the supervision of Rev. Benjamin Whitfield, then president of the board of trustees. He lived some ten miles away, but came in every day to see that none but the best material was used and only first class work done. The result was the erection of a splendid example of Grecian architecture, which became the pride of our denomination, and the admiration of all visitors.

The next effort was for an endowment, and a good beginning was made, when the entire amount was swept away in the general debacle following the War between the States, leaving the College heavily in debt. But those ardent patriots, M. P. Lowrey, W. T. Ratliff, J. B. Gambrell, J. A. Hackett, A. A. Lomax and a host of others who had served so faithfully under Lee and Jackson, now gave service no less loyal and valiant under the Prince of Peace for the rebuilding of the fortunes of our College.

The first drive (in 1872), under the personal conduct of Prof. M. T. Martin, provided funds for the liquidation of its debt. The College was, however, without any endowment fund until 1890, when Dr. J. B. Gambrell succeeded in collecting some \$40,000.00. Ten years later Dr. W. T. Lowrey was placed in the field and raised about \$65,000.00. The Jennings family contributed \$20,000.00 for a building, and the General Education Board offered \$25,000.00 for buildings conditional on the State putting up \$75,000.00, and Mr. Carnegie offered \$20,000.00 for same purpose. Dr. Lowrey was again put in the field and collected the \$75,000.00. Another campaign was projected in 1911, Dr. W. A. McComb put in charge, and a large amount was subscribed, but the World War coming on reduced the collection to a bare one-third of subscriptions. The \$250,000.00 donated by the denomination in 1922, supplemented by \$125,000.00 from the General Education Board, completed the endowment to date.

The foregoing synopsis is submitted not so much as a matter of information, as to emphasize the wonderful vision of those pioneers in the field of denominational education; their unwavering faith in beginning this great work, and their unflagging zeal and earnest endeavor in carrying on under unfavorable conditions and adverse circumstances. It is offered also as a challenge to the loyalty of every Baptist in the State to show himself in word and deed a friend to Mississippi College.

Is the College worthy of such allegiance? Her birthright should count for much. What manner of college would be expected from those leaders of Baptist thought and action from 1850 to 1860? Jehovah was first in all their minds and hearts. The Bible to them was the very Word of God. Their lives were the exponents of the highest loyalty to Him, and they put Him first in the building of the College. His word was accepted as the law of their lives, and it was likewise adopted as law of the College. And those great leaders who successively filled the place of chief executive—Walter Hillman, W. S. Webb, R. A. Venable, W. T. Lowrey and J. W. Provine—every one a pillar of strength in the Church of God as well as in the temple of learning! And our noble faculty men of God, worthy of their high vocation and jealous of the good name of the College. And back of these the board of trustees, carefully selected by the Convention, have labored with great faithfulness to keep its faculty up to the highest mark of scholarship, purity of doctrine and zeal for the cause of Christianity.

But if one does not believe in our College from faith in its heroic founders and loyal keepers, he should believe for her very works' sake. What manner of fruit has she borne? Consider her alumni. Twenty per cent ministers of the Gospel! True, many entered her halls as ministerial students, but no such percentage as that. With many the great decision was made after being

under the influence of this Christian college. Twenty-four percent adopted the next highest vocation, that of teaching! And such preachers and teachers! Geo. B. Eager, B. D. Gray, Edgar Godbold, T. L. Holcomb, J. B. Lawrence, J. P. Williams; missionaries, Chastain, David, J. H. Eager, Harris, Walne; teachers—Berry, Hardy, Hudnall, O. M. Johnston, J. L. Johnson, F. L. Riley; in public life, four governors, J. P. Eagle, C. M. Brough, A. H. Longino and H. L. Whitfield; in Congress—Joseph W. Bailey, W. M. Whittington; and hosts of others in public and private life whose names do honor their Alma Mater—Mississippi College.

"Do men gather grapes of thorns, or figs of thistles? *****wherefore by their fruit ye shall know them."

The College needs larger endowment, more books in its library, an administration building, but is not now asking for any of these things. What she most wants is your fullest sympathy, followed by your active cooperation in its work. Find out what we are doing and encourage us by your words and work, not forgetting us in your prayers.

In one way we beg your material help just now. The Alumni Association planned and built a much needed gymnasium. It is a very valuable asset to the college. We hope your boys will continue to use it to their pleasure and profit for many years. It is not fully paid for, and we are trying now to raise the money to complete all payments. Dr. W. E. Farr has that work in hand. Give him a cordial reception, a patient hearing, and any donation that your heart prompts and your purse can afford.

GOING TO COLLEGE IN A HARD YEAR

(By Hendon M. Harris)

During the next few weeks multiplied hundreds of high school graduates will decide whether or not they will continue their education. These young people stand at the cross roads. If because of drouth, business depression, discouragement or a failure to appreciate the magnitude of the issues involved in the decision of the question, they fail to go, then for numbers of them it will be a real tragedy. For some of them, if they do not go this year, are likely never to go at all.

Surely this present depression should teach everyone that it is the unprepared, uneducated and ill-equipped man who is the first to lose his position. No time more than the present emphasizes the need of thorough education. And the average boy who stays out of school hoping to get a job under present conditions is likely to get poor pay, save little and practically waste a year of his life.

The first year in college is the crucial year. It is easier to go ahead after the first year. If a student can raise about \$450.00 he can go through his Freshman year at Mississippi College. It is a wise thing to borrow money to get an education, for money thus expended is not really spent; it is invested. Nor should it be forgotten that the value of a year in college is roughly \$20,000.00 as an average.

Some 7000 students graduated from Mississippi high schools this year. Those of this number who go to college will on the average earn twice as much as an equal number who fail to enter college. Modern life moves forward at a dizzy pace; competition is keen and unrelenting. An ignorant man might be compared to a soldier who goes to battle using an old muzzle-loader to attack a nest of machine guns; his chances of success are not very good.

In my rounds of the state I have met those who lament that they did not go ahead to college. Let the matter of going to college be decided as we will wish ten years from now we had decided it.

Pastors, encourage your young people to continue their preparation; they may be bewildered or discouraged.

Parents, bend every energy—make every sacrifice to equip your children for life and service. Their failures are your failures; their successes are your successes. They are your joy and crown:

they are also your greatest contribution to the future. See to it that your children are trained in a Christian atmosphere, under worthy and competent teachers and thus avoid future regrets.

WHAT ABOUT PRAYER?

TEXT: "What profit have we if we pray?"

There are many who would answer our text with snap judgment and say, there is no profit in prayer. But a very strong argument for prayer is that all people up the Congo river, the Ganges, the Nile or the Mississippi, when they get into difficulty, pray.

How is it that there are hundreds, yes thousands, in this country, who once prayed and now do not bend their knee or offer a word of thanks or praise to God? Many we know who had a prayer list once, who have an engagement list now for the latest picture, card party or pink tea. Is it not true that America's greatest danger is nothing more or less than a lost consciousness of God in the affairs of life? Our hearts grow heavy sometimes at the thought of the number of people who once prayed and petitioned God, who are now following the trail of King Saul, when he said "God hath departed from me."

But when I ask the question of Job I find that the Bible is very clear in its answer on the subject. David prayed to God and was delivered from his sin. The same Bible says that, "men ought always to pray and not faint." And there are given to us many proofs of the fact and power of prayer as exercised and manifested in the lives and affairs of God's great men. Abraham prayed for Sodom and the blame of Sodom's doom was not upon God but upon Abraham because he ceased asking for God's mercy.

The New Testament tells us "to ask and we shall receive." The disciples prayed for Peter while he was in prison and he was liberated. Space will not permit us to enumerate the answers to prayer in the Acts of the Apostles.

What About Prayer?

There is one more ground of appeal in the answer to prayer and that is the familiar ground of experience. What one of us cannot look back over the road of experience and see that our prayers have not been in vain. It may have been the prayer of anguish offered for the deliverance from the consequences of partial and special sin—the longing for the recovery of some loved friend who was sick. Can we not look back and know that many prayers were answered, sometimes in a strange way, but answered they were clear and unmistakable.

Even God cannot do the impossible for us. We must work with God. Will you do that?

A woman was in my congregation who said in great agony "I prayed for my husband for twenty years and he has not come to Christ yet. Is God going to answer." What did I say to that woman? Simply this: "Christ keeps His promise, you keep your side of the contract. Pray."

Adoniram Judson began mission work in Burma in 1813. Now there are nearly 100,000 Baptists in that country.

Griffith Memorial Church in Jackson is ready to move into their new church building. They have carried on with wonderful success under the handicap of having to use a school building for more than a year. Pastor D. A. McCall is fighting a good fight and his people are standing by him unanimously.

No man is honest who is not willing to give in value an equivalent for what he gets. The main social teaching this world needs is honesty. The man or woman who schemes to get something for nothing, or for less than a fair price, is not honest at heart. The merchant who takes advantage of ignorant customers to get more than his goods are worth is not honest. A dishonest heart is the mother of gambling of all kinds. The worker who draws a salary for slighted work is dishonest. The employer who drives hard wage bargains is dishonest. "An honest man is the noblest work of God."—Baptist Standard.

Housetop and Inner Chamber

At Raymond Pastor R. L. Wallace preached in his own meeting last week. There were two received for baptism and four by letter.

Dr. W. A. Hewitt, of First Church, Jackson, is attending exercises of the Assembly at Winona Lake, Indiana. He will, on his return, assist pastor C. F. Hinds in a meeting at Tunica.

Pastor J. W. Mayfield, of McComb, held a meeting at Silver Creek Church, where he has an afternoon appointment. There were 46 additions, 26 by baptism.

C. A. Voyles has been five years at Southside Church, Shreveport. In this time there have been 760 additions to the church, of whom 306 came by baptism. There have been \$64,656.95 given for all purposes.

Dr. T. J. Barksdale paid us a pleasant call on his way to visit his mother in Copiah County. He has been pastor of Calvary Church, Louisville, Ky., for fourteen years and the congregations are better today than ever before.

The papers of last week report that the mother of Aime Semple McPherson is in the hospital with a broken nose from a blow by her daughter. In old Testament Times this virago would have been stoned. But today those who like women preachers put her in the pulpit.

At New Goshen Church in Tallahatchie County a meeting was held under a brush arbor this week, the church house having recently burned. Pastor Holland was assisted by Geo. A. Ritchey. Brother Ritchey will supply for Dr. W. A. Hewitt at First Church, Jackson, Sunday morning and night.

Brother J. B. Hunt helped Pastor S. A. Williams in a meeting at Bluff Springs Church, in which 29 were received into the church, 24 of them by baptism. There were 33 baptized into the fellowship of Bluff Springs and Balachitto churches where brother Hunt preached. He has spent one year at the Baptist Bible Institute.

We should hope this is not true which we quote from a secular paper: Since Mr. Woodcock (federal prohibition enforcement officer) assumed his duties, most of the news emanating from his office has had to do with the misconduct of federal agents rather than the misconduct of those who traffic in liquor." That is a fearful indictment of an officer.

If you feel "woe is me if I preach not the gospel," the way is open to you, go and preach it. You do not have to have a church with 500 members. Jesus preached to one man, and again to one woman. And the sermons were so good that people still read them. If you have a better brand of religion than the Holly Rollers, preach it and prove it.

Beginning Aug. 3rd Rev. L. T. Grantham started his series of sermons in the revival at his pastorate at New Hope Church in Neshoba Co. God wonderfully blessed his servant's words and a great revival resulted. Many were revived and many souls born into the kingdom of God. Forty-eight united with the church, thirty by baptism and eighteen by letter and statement. The church called Rev. Grantham for the coming year.

—Mrs. M. M. Fulton. C. C.

H. L. Carter recently assisted Pastor Daniel Hughes in a meeting at Ebenezer Church, in Amite county. This church is more than a hundred years old, and was organized by Richard Curtis, the first Baptist preacher in Mississippi Territory. The body of this pioneer preacher is buried near the present site of the church, and there is a monument to his memory in the church cemetery. There were three professions and one by letter.

G. J. Rousseau goes from First Church, of Pensacola, to First Church of Ocala, Florida.

Dr. James E. Dean, of the Baptist Bible Institute, receives his Ph.D. degree from the University of Chicago August 29.

Rev. Jos. Jacob, of Crystal Springs, is available for work as the Lord and the brethren may open the way.

Rev. John Bass, of Keene, Kentucky, has finished his Th.M. work at the Louisville Seminary and could be induced to return to Mississippi.

The books of the Convention Board show the receipts for the first three weeks of August about \$1,600 ahead of the first three weeks of August a year ago.

Rev. Martin Ball, of Paris, Tenn., well known and loved in Mississippi, is reported sick in the Baptist Hospital, Memphis. His condition is reported as not serious.

Brother P. E. Cullom has spent two years at the Louisville Seminary and will teach this session at Mars Hill Consolidated School, near McComb. He will preach to nearby churches.

Brother N. T. Tull writes that the brethren are responding to the Emergency Appeal of the Baptist Bible Institute for \$100 contributions, and they are cutting down the note in the bank which had to be made by the trustees on August first.

A brother beloved who is pastor of several country churches says that a lot of people are prematurely weeping over the death of the country church. He is sure they are not dead where he is. Is it not possible that where a country church died the preacher died first.

The running sore of corruption of Tammany control in New York has broken out again. The Governor is calling for a cleaning up. One judge has resigned who is said to have paid Tammany \$12,000 for his appointment. Tammany is simply organized graft. The tiger can no more change his stripes than a leopard his spots.

The Democratic State Convention of Illinois last week adopted a thorough going wet plank and program. If Southern Democrats expect to retain their hold on the people of this section there will have to be a clean break with the rum-ridden bunch in some other sections. Our people will not always remain tied like a hound dog to the booze wagon of anybody.

Brother G. W. Land, of Clinton, preached in two meetings in Richland Parish, La. At Greer's near Rayville, there were 27 added to the church, fifteen by baptism. This country is largely settled by Baptists from Mississippi. Brother Land once lived among them. He has returned to Mississippi and is available for a pastorate.

The First Baptist Church, Abilene, Texas, Dr. Millard Jenkins, pastor, has in its Sunday School 454 teachers and officers, including class officers. No teacher or officer plays cards or dances. During one year 50,175 visits have been made, 35,000 cards and letters have been sent, and 17,000 phone calls have been given in the interest of the school. Mr. Walter Jackson is education director for this church.—Hints and Helps.

Mrs. M. E. Fleming writes of a good meeting at Old Silver Creek Church in Lawrence county, where brother Tom Dale, the pastor, preached. He began the meeting preaching from the text, "Watchman What, of the Night," a sermon that was good enough to be read by everybody. He was not so much concerned about getting people into the church as in keeping the unfit out. He believed the time had come for a back door revival. Three bright girls joined the church on profession of faith.

It is reported that First Church, Hattiesburg, has its eye on a brother in Oklahoma who has had the blessing of God on his work in a marvelous way, he having gone from Mississippi more than a dozen years ago.

Central Baptist Church, the youngest of the McComb churches, is barely nine years old. Three young ministers have been ordained by the church. Last Sunday morning each of these preached in the county—P. B. Cullom at McComb First, J. B. Hunt at Bala Chitto, and C. O. Daniels at Fernwood. At the same hour, the venerable J. H. Lane preached at Magnolia. The church rejoices as its influence reaches out.

We have just closed two good meetings, Bro. H. L. Spencer, pastor of the Immanuel Church, did the preaching. The first meeting was at Dixie, where we had eight additions, the next was at Brooklyn, where we had nineteen additions. In both churches the services were well attended, and the results are permanent. Bro. Spencer is a good pastor-Evangelist.

—A. L. O'Briant.

Dear Brethren and Sisters of Mississippi:

Prompted by my own desire, I have asked The Baptist Record to publish my commendation of Bro. and Sister H. O. Hearn, who have just located at Lyon. They are known and loved in Texas and Louisiana, especially in Bogalusa, where Bro. Hearn preached in two revivals this year.

We think they are very fine and commend them most heartily to your cordial and confidential fellowship.

—O. P. Estes.

After repeated conferences between committees of the two churches at D'Lo and Mendenhall, the resignation of Pastor J. P. Williams was accepted, effective Dec. 31. They did this at his insistence, as he felt that the duties of this pastorate were too much for his physical strength. No pulpit committee was appointed. The brethren will pray over the matter and seek the guidance of the Holy Spirit. They hope no letters of application will be sent. Where there are many such letters it is evident that not all are of the Spirit's prompting.

Brother H. M. Husbands writes that they had good crowds at the Goodwater Church in the revival meeting, and the people were in the spirit. Brother S. A. Murphy, the pastor is held in highest esteem, and himself preached during the meeting. Twenty-seven were added to the church, twenty-three by baptism. The pastor's wife was very helpful in the meeting, specially with the children. A W. M. S. was organized with eighteen members. The outlook for the coming year is good and your prayers are requested for the pastor and people.

STUDENT WORK AT MISSISSIPPI COLLEGE

The opening of the new session at Mississippi College will find the student activities entering a new year. The student officials have given a maximum amount of time to planning the work of the session, and a student activity director will give a great part of his time specifically to that work. The optimism of the student officials is coming to an enthusiastic climax with the approach of the new session, and indications predict an excellent year of attainments in the student organizations.

One of the most interesting features of the student work will be the Student Headquarters, consisting of facilities for committee work, private conferences, recreational reading, and meditation. The students themselves have been contributing books, pictures, articles of furniture, magazines, and other equipment. The college has helped considerably in the project. The students will greatly appreciate the contribution of books, magazines, and pictures from friends over the state. If there are any of these things which you should like to put to the greatest possible use, mail them to the Student Activity Department of the college. The student correspondent will keep The Baptist Record posted on the various undertakings of the department of student work.

Editorials

SYMBOLS OF THE HOLY SPIRIT

The great truths of the Bible are of necessity largely made known to us by symbols, that is, by object or picture representation, or picture language. This was true in the garden of Eden, and all the way through to the picture of Heaven in the last chapter of Revelation. The invisible must be taught by the visible, the unknown by means of the known, the things of the spirit by the things apprehended by the five senses.

Of course this is true about the Holy Spirit. His nature and his work are revealed by the use of figures of material or visible things, or words descriptive of things visible. There are a number of these found in almost every part of the Bible. Their number and variety need not confuse us; they are only intended to show how manifold is the work of the Holy Spirit, and something of this work.

In the first chapter of Genesis the Holy Spirit is spoken of as a brooding fowl: "And the Spirit of God brooded upon the face of the waters." Here the Spirit of God is represented as hovering the material creation till it is quickened into life. A dead material world becomes productive, living and life giving by reason of the action of the Spirit of God upon the newly made and unformed creation. Hitherto it was without form and void. But under the operation of the Spirit of God, it takes shape and is quickened into activity. This seems like a far off echo of that expression of Paul, "The law of the Spirit of life in Christ Jesus made us free from the law of sin and death."

Another Old Testament representation of the Holy Spirit is that of anointing with oil. This is too familiar to be recorded in detail here. The experiences of Aaron, Saul, David, Elisha and many others will be recalled. The purpose of this anointing always was to indicate that God would qualify or fit the one on whom the anointing oil was poured for his specially appointed work by the gift of the Holy Spirit, who would enable the one anointed to do the work to which God had called him. So has it always been and is today, that no man can of himself fulfill his appointed task without the special strength and wisdom which comes from the presence with him of the Spirit of God.

Another Old Testament figure not so different from this is that described in the prophecy of Zechariah, where the prophet saw in a vision the seven lamps supplied with oil by means of golden pipes which ran from olive trees on either hand to keep the lamps perpetually burning. And when Zechariah asked the meaning of the vision the Lord said, "This is the word of the Lord unto Zerubbabel, saying, Not by might nor by power, but by my Spirit saith the Lord of hosts." This truth every one of us needs to have and to keep constantly in mind. Some have to learn it over and over again, admonished by our failures.

One of the most familiar figures is that used in the gospels to tell us about the coming of the Holy Spirit upon Jesus at his baptism. His coming was "in the form of a dove." The gentleness of the dove is proverbial and this figure needs no explanation. We do need to remember that the gentleness of Jesus was one of his most outstanding and beautiful characteristics. In harmony with this it is said, "A bruised reed will he not break; a smoking flax will he not quench." Again, "He shall not strive nor cry, nor lift up his voice, nor cause it to be heard in the streets." His speech was as gentle as the down and his touch as soothing as the dew. Preachers and others need not only to be earnest; they need to be tender, for there is more work done by the sunshine than by the lightning. His coming is like the showers on the new mown fields, and refreshing as the dew on the garden.

Another figure used in the New Testament to indicate the work of the Holy Spirit is the bap-

tism of fire. In Matthew and Luke John the Baptist is represented as saying that Jesus will baptize the people with the Holy Spirit and with fire. As we shall speak of this in another article it is passed over here simply with the statement that baptism represents an overwhelming experience in which one loses himself and becomes like Saul "as another man." And the fire represents the work of the Spirit as destructive of all that is sinful and corrupting.

Jesus spoke of the Holy Spirit under the symbol of "rivers of living water." "He that believeth on me, out of his belly shall flow rivers of living water. This spake he of the Spirit, which they that believe on him should receive." Here again is represented the life giving effects the wholesome influences that proceed from one who should receive the Holy Spirit. Just as the turning of the river Nile into the canals in Egypt turns the desert into a garden, so is the work of the Holy Spirit in the life of a Christian, and such is the effect of a Christian life in a community and of Christian work in the world. Every benevolent institution springs up where Christianity goes. The tree of life grows on its banks, bearing crops every month in the year.

In the book of Revelation are two other figures which are intended to show us the work of the Holy Spirit. These are first the seven lamps before the throne of God which are the Seven Spirits of God; and later the seven horns and the seven eyes of the Lamb which are said to be the Seven Spirits of God sent forth into all the earth. In both cases the number seven indicates the fulness, completeness and variety of the Spirit's work. In the case of the lamps, they are burning before the throne of God, to indicate that the knowledge of God and the approach to him are made sure to us by the work of the Holy Spirit.

In the symbol of the seven horns and seven eyes of the Lamb it is shown us that the power and wisdom of the Lamb of God are ample for all his work and for all our needs; as horns always indicate power and eyes are the symbol of intelligence or wisdom.

GOD'S FIRE

There is probably no figure used so often in the Bible to symbolize the presence and nature and working of God as that of fire. A mere list of the appearances of God as fire would take a good deal of the space here intended for this discussion. Only a few are mentioned, leaving to the reader the profitable task of adding to them and studying out their meaning.

The first clear case of God's appearance as fire is where He appears to Abraham (Gen. 15) promising the birth of Isaac and also prophesying the sojourn in Egypt. When Abraham had divided the sacrifices, a smoking furnace and a lamp of fire passed between them, indicative of the tribulation through which his people should pass and the presence of God with them through it all. Here God is a light in the midst of darkness. "The Lord is my light, and my salvation, whom shall I fear. The Lord is the strength of my life of whom shall I be afraid."

Easily recalled is the story of God's appearance to Moses in the burning bush and later his appearance in Mount Sinai, where the whole mountain was on fire as the symbol of his holy presence. And the account of the fire that destroyed Nadab and Abihu, the sons of Moses for their presumption in the tabernacle. Then the fire of God which destroyed the sons of Korah for their rebellion. More than once sacrifices were consumed by fire from God. The pillar of fire went before the children of Israel throughout their desert march. He made his ministers a flame of fire. Ezekiel and Daniel and Isaiah saw him revealed in fire.

Malachi says, But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire." Isaiah "is very bold" in this figure, saying, "Who among us shall dwell with the devouring fire? Who among us shall dwell with everlasting burnings?" The whole context shows that he is here speaking of God, with whom it is impossible to dwell while

retaining sin in the heart or on our hands.

These figures of fire are found also in the New Testament, for it is said of Jesus that he will baptize his people with the Holy Ghost and with Fire. And this prophecy was fulfilled on the day of Pentecost when the Holy Spirit filled all the people who were present, and tongues as of fire sat upon each of them. But we are not to think of the symbol of fire only as the fulfillment of his promise. This fire symbol was only to represent a work done in them and an experience given them which is itself the indwelling Holy Spirit as the power of God.

This work of the Holy Spirit is the absolute necessity to the continuance and the consummation of the work of Jesus Christ. The work is twofold as represented in the symbol of fire. It is the work of purification, and the work of empowering the disciples of Jesus. There is no more chance for victory in the fight against sin than there is for a feather to withstand a cyclone, unless we are endued with the Spirit of God. Here is a place where we may fight the devil with fire and we can fight him successfully in no other way. Fire is for purifying, and the Holy Spirit purifies as a refiners fire and as fuller's soap. Fire is the greatest disinfectant. And if we ever hope for purity it will be by the fire of God which represents the work of His Holy Spirit. It is significant that he is called the Holy Spirit, or the Spirit of Holiness.

The work of Christ cleanses us from sin in the sense that it stands between us and any condemnation. The Holy Spirit purifies us by consuming the dross within us.

Our age needs to learn all over again the lesson of power which comes by the outpouring of the Holy Spirit as fire from the heaven. We are fighting a losing battle until we are endued with power from on high. Sins of the intellect and sins of passion were never more assertive than in our generation. Doubts and denials are boldly expressed in all quarters, especially in high places. The rationalism of the Sadducee and the dull ritualism of the Pharisee will only be put to rout by the conquering power of the Holy Spirit. Until our churches return to Pentecost we will flounder in the shallows of weakness and be threatened with failure.

"In that day shall the branch of the Lord be beautiful and glorious, and the fruit of the earth shall be excellent and comely for them that are escaped in Israel. And it shall come to pass that he that is left in Zion and he that remaineth in Jerusalem shall be called holy, even every one that is written among the living in Jerusalem: when the Lord shall have washed away the filth of the daughter of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment and the spirit of burning."

Due to a typographical error in printing the minutes of Marshall County Association there is a mistake in the date announced for the association. The correct date is Sept. 10, 1930. The place of meeting is Mt. Moriah Church, 15 miles southwest of Holly Springs.—R. A. Morris, Holly Springs, Miss., Moderator.

We don't know how the B. Y. P. U. department came to be omitted from the Record last week. Brother Wilds evidently turned in his copy, but somehow it never reached the editor or the printer. We are sorry for this omission and know that many readers missed it.

Mr. Robert Gandy and Miss Alice Toy Johnson were married at the home of the bride's parents in McComb Tuesday, Aug. 26, the editor of The Baptist Record officiating. Mr. Gandy is an alumnus of Mississippi College and for the past few years has been the active and popular secretary of Mississippi College Alumni Association. The bride is the daughter of Mr. and Mrs. W. V. Johnson of McComb, a granddaughter of the late Dr. and Mrs. J. L. Johnson of Clinton. She is a graduate of Sophie Wewcomb College, a young woman of unusual talents. After a trip to the Ozarks they will make their home in Jackson, where Mr. Gandy becomes state agent for one of the leading insurance companies.

REMARKS BY BROTHER TYLER

In "Remarks by the Editor," appearing in the current issue of the Record you observe that the question discussed by me "appeals to those who are interested in nice points of procedure"—that you think "the discussion is in danger of bringing confusion in our work"—that "the time for discussion is at the Convention or before the Convention acts" and that "after the Convention has acted all parties should be interested in carrying out the will of the Convention."

It is a matter of regret to me if anything I have said or may say shall bring confusion. However, it is safe to say that at least some of the confusion had arisen before I said anything.

You are undoubtedly right in saying that we should all be interested in carrying out the will of the Convention. That statement of principle, however, leads me to inquire whether all those who are now so enthusiastic and insistent on that line were equally so regarding the action taken at Jackson? Was it not common and current rumor among some of those in the minority at Jackson that the mandate of that Convention would not be obeyed? That spirit was not correct, but did it not exist?

Answering your suggestion regarding the time for discussion I need but restate in substance what I have already said. The constituency of the Convention did not know in advance that any such proposal as was adopted at Newton would be considered, except those who may have been on the inside. No one had the opportunity to discuss it BEFORE the Convention met, and none had such opportunity at the Convention except the messengers in attendance, who were appointed and sent there for an entirely different purpose.

The messengers were selected by the Churches in view of, and in the light of the call definitely outlining the purpose for which they were selected. No church or Messenger had any reason to anticipate a discussion and consideration of the matters which were considered and adopted. How then could they be heard on the subject before or at the Convention?

The lack of opportunity to do the very thing which you correctly say should have preceded the action of the Convention is the thing at which complaint is directed. It constitutes the fatal error in the entire procedure, I think.

Having been denied the opportunity to discuss and consider BEFORE action, are those making up and supporting the Convention and its work to also be denied the opportunity to talk about it AFTER action? Where do John, Jesus and "common sense" teach that doctrine?

If the action at Newton was entirely proper as the Convention is now organized (which I deny) is it treason for a Baptist to now discuss the matter and seek to bring about a change in our constitution to insure against a repetition in the future? Haven't we the right to insert an "inhibition" in the Constitution, and, to lead to that result, may we not challenge error when we see it?

In your "remarks" you entirely ignore the question—"What was the fair thing; what was morally right between brethren, aside from the legal right of the majority at Newton?" Doesn't that question enter into the discussion and is it not worthy of some consideration?

You do not contend that the Convention constituency had the same notice and opportunity to be prepared to discuss and consider the matter acted upon at Newton as they did of matters considered at Jackson. Were they not, in fairness, entitled to it?

Baptist Churches and Baptist Conventions may, of course, conduct and control their internal affairs without interference by the courts, so long as they do not violate the laws of the state. But, when either of them enters the realm of deeds of trusts, conveying property to secure loans at banks, and bond issues to evidence obligations to pay gold dollars, we leave the Ecclesiastic field in some measure. It may be found that such procedure is subject to review by the courts and its legality there determined. With all our boasted

Baptist Freedom we are not entirely immune to accepted rules providing for orderly conduct when dealing with property rights.

These questions may appeal only to those who are interested in "nice points of procedure" but I have not yet been so convinced. It is my conviction that a vast number of Baptists throughout Mississippi are also interested in the BIGGER question involved—that of RIGHT and WRONG; in the principle of Fair Play.

Baptists are free, but are orderly by nature. Normally when assembled together they proceed regularly, in accord with generally accepted rules and principles designed to arrive at a correct result AFTER full, free and open discussion and consideration.

They are given to frown upon and revolt against machine made programs put over by hand picked and ready made majorities, corralled for the occasion. What little "common sense" I may possess leads me to believe that they are now interested in more than "nice points of procedure" in this matter, and also to warn the brotherhood that it is not wise or expedient to rely too much upon temporary majorities.

I realize that I have written too much, but you will pardon me this once on my promise not to again so offend.

Sincerely,

—Luther L. Tyler.

REMARKS BY THE EDITOR

Brother Tyler and the Editor are both averse to controversy and this discussion is in the spirit of brotherly love and the desire that right shall be done.

We still think and feel deeply that discussion ought to have been done at the Convention and not afterward. There can hardly be any question that it tends to confusion, but we will seek to prevent that by seeking agreement.

As to the desire to carry out the will of the Convention, there was absolutely no word said in The Record after the first Convention that would in any way hinder the carrying out of the will of the Convention; either editorially or otherwise. If there was effort anywhere to prevent that will being carried out, of course The Baptist Record is in no wise responsible for it, and has no word of approval for it. Certainly it would be inconsistent for anybody who seeks to prevent the will of the Convention being done to complain of others for the same thing. It is certain that some who thought it improper to oppose the will of Convention number One are now opposing the will of Convention number Two. We should be glad to see consistency all around.

As to the opportunity for discussion, those who led in opposition to the Taylor resolutions at the Convention knew they were coming up. The resolutions were shown them beforehand and they were thoroughly discussed at the Convention in Newton. All parties had ample opportunity and availed themselves of it. So the "fatal error" is eliminated. Brother Tyler was not there and has gotten a wrong impression as to lack of discussion.

There is no objection to anybody's seeking to make a change in the Constitution of the Convention. The very fact that a change is sought is proof that the action at Newton was not a violation of the Constitution.

As to the question of right or wrong, we believe that the action at Newton was entirely right, was the will of the Baptists of Mississippi and in the interest of the work of the denomination. The fact that the action was practically unanimous and then by vote made actually unanimous seems to indicate that others think so too.

As to the courts, if the brethren wish to try it out in the courts, that is their privilege. We have always thought there is a better way for Baptists to settle their differences. Being in the courts is nothing to our credit.

We insist there was nothing but fair play because the people had been thinking about the matter for months. We are told that many churches sent their messengers to Newton instructed to vote as they did vote. There was ample discussion and no muzzle put on anybody.

Lastly, there is an intimation in brother Tyler's remarks that this action was done by a machine. The same intimation was in his former article. We are sorry of this suggestion. The Convention's organization and control were entirely in the hands of those opposed to the action taken. They called the Convention, selected the time and place, stated the call for the meeting and had everything in hand to start the business of the Convention. Suggestions of unfairness are hardly in order.

WAS THE NEWTON CONVENTION IN REALITY THE MISSISSIPPI BAPTIST STATE CONVENTION?

Some figures culled from the enrollment of Messengers to the Newton Convention give rise to the query which heads this brief article. The Constitution of the Baptist State Convention provides that it shall be composed of messengers from Baptist Churches in the State which cooperate with the Convention on the basis of one messenger for each one hundred members.

In the Newton Convention, churches in 45 of the 74 Associations composing the State Convention were represented. Two hundred and ninety-seven messengers were enrolled from these 45 Associations. Nineteen of the 45 Associations were in the Newton territory. One hundred and ninety-eight messengers were from these 19 associations, leaving ninety-four or just one-third outside the territory of Newton.

The special Convention in Jackson was the most representative State Convention, perhaps, ever held and the question naturally arises can dissatisfaction be wondered at when its reversal was done by a body the representation of which is in serious question as the above figures show. Which of the two special Conventions, according to the requirements of the Constitution, was really the Mississippi Baptist State Convention?

—Walton E. Lee.

WORDS FROM OUR FRIENDS
(W. W. Hamilton)

It would be interesting to your readers if they could know the expressions that come day by day in letters from friends everywhere who are deeply interested in the welfare of the Baptist Bible Institute. I have before me a letter from a pastor in Arkansas enclosing \$5.00 in which he says, "I asked the treasurer to deduct this amount from my salary to be sent to you to apply on the Emergency Fund. We wanted to have a part in this work last year but were unable to do so on account of a heavy building debt." He goes on further to say, "I am deeply interested in The Baptist Bible Institute and believe it is one of our greatest institutions. It thrills my soul to read about the work being done by the students on the streets and other places over the city."

A letter comes in the same mail from a pastor in North Louisiana who, in sending \$5.00, makes this significant statement: "I have not been able to run a car this year and pay anything to the Lord's cause so I have kept mine in the garage all the year." He goes on to say, "Our causes are suffering more from this one cause than anything else—too much riding. Our people, preachers and all, are travel mad."

This same pastor who is making a real sacrifice in order to give something to the general causes, says this of the Institute: "I hear no criticism of it, but only words of commendation from every direction. Surely an institution that is on the hearts of the people as is the Baptist Bible Institute will not be allowed to fail in its great work. It may be that God will put it into the hearts of some of our big benefactors to come to its relief."

We are gratified beyond measure to realize that we now have friends everywhere in the South and beyond our borders who are thinking of the needs of our beloved missionary school when they have money to give the Lord's cause. Even from as far away as Geneva, Switzerland, comes a gift of \$50.00 to be applied on our debt. May these friends be multiplied as the days go by.

CONCERNING THE NEW PROFESSOR IN THE BAPTIST BIBLE INSTITUTE

Although he is my wife's brother, I am responding to a request of President W. W. Hamilton to say a few words by way of introducing Dr. Watson Shepard as the Professor of Missions and Practical Work in New Orleans. Dr. Shepard has been a Missionary of the Foreign Mission Board in Brazil for about twenty-eight years. He was sent to Brazil with the special purpose on the part of Dr. Willingham and the Board, of founding and developing the Baptist College and Seminary. He entered upon this work some twenty-four years ago. Under his leadership there has been built the largest, most influential and most impressive missionary institute that Southern Baptists have anywhere in the world. The Rio Baptist College and Seminary, with a magnificent site and impressive buildings, commands a view of more than half the magnificent Capitol city of Brazil; and is one of the outstanding physical features of Rio. Besides some 700 students of various grades in general Christian Education, the Institution has a body of Seminary students for several years numbering more than fifty.

Dr. Shepard has just accepted the Professorship for one year in the Institute in New Orleans, and will arrive in this country about September 1st. The Woman's Missionary Union is providing the salary for this Chair for the coming year, and it is hoped that it will be able to undertake its permanent endowment.

In coming to New Orleans, Dr. Shepard will be making no breach, but only a change, in his life-work in Christian Missions.

Dr. Shepard was born in Wilson county, Tennessee, fifty-one years ago. His father was a Confederate Colonel, winning this position in the Battle of Gettysburg. He was also a country Baptist minister of unusual influence, and continued his ministry until he was well beyond eighty years of age. Dr. Shepard was educated in Bethel College, Richmond College, where he took his M.A., and the Southern Baptist Theological Seminary, where he took his Th.M. and Th.D., majoring in the New Testament. During furlough periods he has studied extensively in the University of Chicago, the Seminary and Peabody College, besides periods of observation study in other institutions. He is the author of some important texts for students and ministers in the Portuguese language. Mrs. Shepard—Miss Rena Groover, of Dixie, Ga.—took the Training School course in its first days. They have six children. The two oldest graduated from Shorter College last June.

I feel that it is a good Providence that brings Dr. Shepard into the important field of service in our great work in the strategic City of New Orleans.

—W. O. Carver.

HOME MISSIONS AND SCHOOLS OF MISSIONS

(J. B. Lawrence, Ex. Sec., Home Mission Board)

In the report of the Home Mission Board made to the Southern Baptist Convention Mrs. Una Roberts Lawrence, at the head of the department of Mission Study for the Home Mission Board, called attention to the importance of Home Mission study.

"Our greatest need," says she, "is for a well correlated plan for Home Mission study looking through a period of years, that we may plan well for the production of worth-while books on Home Missions by the best writers available on the subject. Along with these there must be more helps for teachers such as maps, store leaflets and picture sheets for pastors and project plans with young people.

We need to lay out definite program of Home Mission study including the following features:

1. Adequate presentation of Home Mission fields, needs, work and workers in all current periodicals.

2. Survey studies of mission fields in the Southland presented preferably through Home

and Foreign Fields.

3. A Booklet each year giving brief survey of all the work of the Board, suitable for use by all organizations and as basis for programs, study classes, and as source for talks. This should be published by the Board as publicity material.

4. One book presenting a detailed study of a definite field of Home Missions at least every two years, published as study course books by Sunday School Board.

5. Well correlated group of books for young people, graded and built to conform to modern educational ideas, published by Sunday School Board.

6. Helps for leaders of organizations and mission study teachers, such as picture sheets, project programs, and maps to accompany the general books of mission study published by the M. E. M. and other non-denominational agencies.

7. Slide lectures revised each year to suit the missionary topics and books for the year.

8. Fostering of Church Schools of Missions, and provision of helps and literature for their promotion.

9. Use of the Exhibit at Assemblies, and other general gatherings between Conventions.

10. Cooperation with schools, colleges and seminaries in providing suitable helps for adequate vivid presentation of Home Missions through all courses dealing with missions and related subjects.

This is an outline of the larger phases of missionary education which Home Mission Board should foster through its mission study department. It is a program of arresting interest for it is fundamental in the building of an intelligent missionary spirit among our people."

Mrs. Lawrence is on a vacation now, which vacation she is spending as the guest of Mrs. Bottoms in a trip to South America. As soon as she returns an active and vigorous program of Mission study will be launched. It is the purpose of the Home Mission Board to establish a standard Home Mission course. It is not so much the number of books that counts as it is the character of the books. We want to adequately cover the Home Mission field with the fewest number of books possible, supplementing the study books by leaflets and tracts.

The Home Mission Board will be glad to assist any pastor or church desiring to put on a school of missions. We are arranging to secure teachers and speakers. These voluntary teachers and speakers will be selected from the pastors and local workers of the churches in strategic centers in the various states. They will, therefore, be available with little cost to the pastor and church desiring to put on a school of missions. The Home Mission Board is not so well situated in this respect as the Foreign Mission Board in that it has no unengaged missionaries on its list, and therefore, cannot furnish active missionaries for these schools of missions. It is also limited in its field force and, therefore, finds it difficult to always furnish an employee of the Board. But it believes that there are people interested in Missions throughout the Southland who will volunteer their services, and what the Home Mission Board lacks in paid servants, it hopes to make up in those who work for the good of the cause and glory of the Lord.

We earnestly solicit the pastors and churches putting on schools of missions to correspond with us with reference to books and also teachers.

MERIT NUMBER ONE

In my article last week I offered what seems to me to be the best plan for the administration of our Educational Program and appended four suggestions as to the merits of that plan. It is now my purpose to enlarge on these suggestions.

The first suggestion is that the plan of one Board of Trustees, similar to the work of our Convention Board, places all our Educational work under one organization rather than under four organizations as at present. This is not intended to discredit any of the present organizations but as an improvement on all.

Much of the progress made is due to our Edu-

cational Commission; but it must also be acknowledged that there has been much confusion between the Trustees and the Education Commission.

Much good has been accomplished in each of our schools under the direction of separate Boards of Trustees; but a careful study of the situation of Trustees; but a careful study of the situation found in our schools have resulted from the influence of sentiments that have been largely local. Trustees have thought too often in terms of the local situation rather than in terms of the whole Denominational Program.

Each of our schools has a unique history and is wrapped in its own tender sentiments. These are to be cherished; but, it needs to be remembered that the Educational program is not intended to preserve these sentiments nor to sustain any institution because of or in light of these sentiments. The purpose of the Educational Program is to develop and maintain institutions for the Propagation of Christian Ideals, the development of Christian Character and Preparation for Christian Service. To do this our work should be built on a foundation of sane business principles, christian fidelity and denominational loyalty.

The trustees need to be in a position to think both in terms of the whole Educational Program and also in terms of the whole Denominational Program.

Does not the plan of One Board of Trustees offer the best opportunity to place the trustees in such a position?

Our Convention Board has many phases of work under its direction. It studies all these interests separately and comparatively, discovers their comparative needs and importance and then maps out a comprehensive program for all of them.

All are managed according to one sound business policy. This plan has been marked by a steady improvement in our whole Missionary program. Could we not expect similar results from a united effort in our Educational Work?

Bigger and better things, based on sane business principles and permeated with true Christian and denominational ideals, must be done if Denominational Education is to live and thrive among Mississippi Baptists. The best way to save and prosper our schools is to launch and promote a broad comprehensive Educational Program and I believe this can best be done by one well-balanced organization directly responsible to the Baptist State Convention.

Yours for Christian Education,

—Bryan Simmons.

Mrs. G. W. Riley, Dean of Hillman College, is visiting Miss Susan B. Riley at Peabody College, Nashville, Tenn., and also her girlhood home, Louisville, Ky.

One night while sitting on the porch with our family, a Ford car passed the street in front of our home. From the fuss it was making the children knew something was wrong with it. They ask: "What is the matter with that car?" Having had quite a bit of experience with a Ford, I said: "All of the cylinders are not at work." Then like children they said: "Why are they not at work?" I said: "It may be a dirty spark-plug, a loose wire, or worn timer." To me that car was talking, to the children it was just making a fuss, and so it is with us as God speaks to us in this time of depression. To some it is a message from God calling us to repentance and a life of faith and service, to others it is just a drouth, or a political failure of Mr. Hoover. To some it will "prove a savour of death unto death, and to others the savour of life unto life." I do not know much about town or city people, but having spent twenty years as a pastor of country or village churches, I feel that I know the country people pretty well. We cannot stand much prosperity. You can take a nubbins of corn and toll a lean, hungry hog anywhere, but put it into a peanut field where it can get plenty to eat, and it will "buff" at you and run to the thicket as soon as it hears your footstep.—Ex.

THE FARMER

How the farmer's eyes would twinkle
If the skies would only sprinkle,
How his bells of hope would tinkle
For a flood upon his fields;
How his lips would brim with laughter,
How his songs would shake each rafter,
Praising God for plenty, after
Rain its richest treasure yields.

See the signs of harvest shining,
See the dark cloud's silver lining,
See the farmer cease his whining,
See the smile of cheer and hope;
Listen to his calculation
Of his wealth and of the nation;
Hear him pooh at perturbation,
Due to drouth and weather dope.

Till it rained the fretting farmer
Had no heart for any charmer,
Pointing out it might be warmer,
Might be drier, too, for that.
Till it rained, he fumed and fretted,
Dreamed of suicide, regretted
Being born and thus abetted
Every force to beat him flat.

Life had nothing left to hope for,
God was all too vague to grope for,
Good old days were meant to mope for,
Future held no joys for him;
Wife and children only irked him,
All their tender love-talk worked him
Most to madness, jarred him, jerked him,
Every single star grew dim.

But the freshness of a flower
Came upon him with the shower,
And the downpour gave him power
Like the oak upon the plain;
All the world is full of gladness,
He has said goodbye to sadness,
Gone is every hint of madness,
God has crowned him king again.

—David E. Guyton,

Blue Mountain, Miss.

ANSWERED PRAYER

My house arose in stately order
A huge affair in brick and mortar
With massive walls and windows in array
And hospitable rooms for parties gay.

Neat beds and borders graced the lawn
The sunshine kissed the flowers at dawn
Deep green foliage of shrubs and trees
Made cheerful shelter for birds and bees.

But silence in my halls did reign
The happiness I craved had been detained.
At the time the sunset and twilight meet
And the air is heavy with fragrance sweet

I sat among my roses sad and lone,
So much—yet so little in a home,
Until at last I remembreed to pray
To God to fulfill my dream someday.

How sure I am God answers prayer!
Music of soft voices fills the air,
Ah! I hear the patter of tiny feet
And thank my God for a home complete.

—Myrtis S. Aaron.

At Star Pastor Wayne Alliston was assisted
in the revival meeting by brother Fagan of Lau-
rel. There were eight additions to the church.

Mahatma Gandhi, the Hindu leader, says the
people in India who bow down to idols do not
worship the material image, but the god whom
the image represents. This is probably not true
with the masses, but if it is they are less idol-
atrous than the Roman Catholics who worship
the bread and wine, for these latter say that
these things do not represent God, but that they
are God.

Stewardship Department

By G. C. Hodge, Director of Stewardship and Budget

"Every member of every church contributing every week to every cause, in proportion to his ability."

How the Plan of Using the Sunday School Or- ganization May be Scripturally Used in Helping the Churches Finance the Work of the Kingdom (Continued from last week)

C. Recognize the fact that there are two groups
in the church to be enlisted.

In informing and enlisting the members, it is
important that the officers and teachers recog-
nize the fact that there are two separate and
distinct groups within each church, and that these
should be dealt with differently.

(A) The dependent group.

The dependent group includes all the members
who are below seventeen years of age. We call
this the dependent group because, with few ex-
ceptions, those below seventeen years of age are
dependent upon their parents or guardians for
the gifts they make to the Lord's work.

Since those in this group are dependent upon
their parents for their gifts, they should be en-
listed partially through their parents. Many of
their parents, however, do not attend either the
Sunday School or preaching services regularly,
so the method used in enlisting those in this group
must of necessity differ from the method used in
enlisting those who are independent.

a. Inform them.

Be sure that every one of the boys and girls
who are members of the church understand the
budget and the plan of finances. Call their at-
tention to the fact that heretofore they have not
been asked to support the church and Christ's
world-wide program. Heretofore, they have been
asked to support only the Sunday School when
making their offerings in the Sunday School
class each Sunday. Now, however, they are go-
ing to be asked to have a part not only in the sup-
port of the Sunday School, but also of the church
and Christ's world-wide program. They are going
to be given some church collection envelopes, and
they are going to be asked to put their tithes
and offerings in the envelopes and bring them to
church every Sunday morning. They will be asked
to make only one offering each week, and will
be expected to include in the one offering all they
plan to give to the Sunday School, B. Y. P. U.,
W. M. U., other local church work and missions.
They will be asked to make their offering at the
first service they attend each Sunday. If they
attend Sunday School, they will make their offer-
ing in the Sunday School class. If they cannot
attend Sunday School, they will make their offer-
ing at the regular preaching hour. No matter,
however, at what service they may make their
offering, all of it will go into the treasury of
the church, and will be used for the support of
the church program.

Practically every boy and girl, who are mem-
bers of the church, if properly informed, can be
led to contribute to the support of the church
program. They should not, however, be asked
to sign a subscription card until first their pa-
rents have been informed and led to designate
the amount they wish them to subscribe.

b. Inform their parents.

If the church adopts the plan of asking all the
members to sign subscription cards voluntarily,
the parents should be led to understand that
while their children have been contributing every
Sunday to the support of the Sunday School, they
are now going to have the privilege of contribut-
ing to the support not only of the Sunday School,
but also the church program, which includes all
local church work, missions, education and benev-
olences.

When the matter is properly presented to the
parents, many of them will be willing to let their
children give twice as much each week as hereto-
fore, and practically all of them will be willing
for their children to give an amount equal at

least to what they have been giving each Sunday.

One of the best ways to inform the parents is
to have the following "Message to Parents" print-
ed on a regular size envelope and have the teach-
ers to give one to each boy and girl in class, who
are members of the church, and have them carry
it home to their parents. A pledge card, on the
back side of which is printed the church budget,
should be placed inside the envelope. This "Mes-
sage to Parents" should be given to the boys and
girls on the Sunday before the time set for the
pledges to be made. They should be asked to
have their parents read the message, let them
sign the pledge card and return it on the follow-
ing Sunday—the day set for pledges to be made.

The following "Message to Parents" is sug-
gested by Mr. L. L. Cooper in his book on "How
To Do":

"A MESSAGE TO PARENTS"

The best investment you can make in your
children is to encourage them to become faithful
stewards of God.

One of the great spiritual truths which the
Sunday School teaches your child to love and
practice is giving. The Baptist Church at the Sunday School and preaching hours
in seeking to carry out literally in practice the
Bible plan of giving as found in I Cor. 16:2 and
Mal. 3:10. To this end, we have adopted the plan
of combining all offerings into one and bringing
it into the Lord's treasury at the Sunday School
hour each Sunday morning.

Please read carefully and prayerfully the en-
closed Budget Card, and decide on some definite
amount you are willing for your child to give as
an offering each week to the several causes in-
cluded in the budget, and fill out the card, indi-
cating this amount. Let the child return the card
next Sunday morning, and the envelopes will be
furnished in which to bring the offering each
Sunday.

This, of course, is a voluntary matter, and we
want your child in Sunday School regardless of
what you may decide as to the offering. Our
only desire is to develop your child into the high-
est type of Christian character. We will greatly
appreciate your cooperation in this task of en-
listment.

Cordially yours,

....., pastor.

....., Supt.

If those in class who are not members of the
church should want to sign a subscription card,
they should be allowed to do so, but they should
not be requested to sign a subscription card. They
should, however, be given the privilege of making
an offering each Sunday, and placing their offer-
ing in a church collection envelope.

(To be continued)

Dr. B. G. Lowrey, now located at Oxford as
clerk of the court, has been doing good service
in the field of education by bringing to the at-
tention of men of financial ability the claims and
needs of the small colleges. An organization has
been effected to set forth the facts concerning
these colleges as the largest agencies for pro-
ducing men and women of character and worth
to the world. It is shown that they offer the
best investment for money that is seeking op-
portunity of doing good. By public speaking
and private interviews with men particularly in
the North and East Dr. Lowrey is getting the
ear of men of means, and is sure to bring good
results in the days to come. He is now furnish-
ing to the county papers in Mississippi articles
on Education which will build the educational
morale of our people. These are distributed
through the Field Cooperative Association of
Jackson.

Mississippi Woman's Missionary Union

OUR STATE OFFICERS

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Vice-President, Mrs. G. W. Riley, Clinton

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News from Brazil

Bella Vista 289, Petropolis, Brazil.
August 3rd, 1930.

My Dear Miss Lackey:

So many, many times I have wanted to write you and re-express my gratitude for the useful and splendid books you gave before I left, and for the privilege of knowing you last year. Friendships mean more to me now than they ever meant before. Yours is a source of happiness and helpfulness. Your sweet life of blessed service to Him will long be an inspiration to me.

The Latin-American Conference is now past history with its 416 delegates. Brazil registered 377, Argentina 19, Chile 6, United States 6, England 1, Mexico 1, and Uruguay 6. The outstanding speaking and attraction of course was Dr. Truett, and he was greatly beloved. His gracious manners, his kind consideration made him at once a favorite of the Brazilians. Miss Mallory, too, has been so appreciated everywhere she has spoken for the same reason. How Latin people take to polished manners.

We are expecting Miss Mallory tomorrow. She spends part of the day with me and speaks at our little church in the afternoon. The children—my Sunday School Class and Sunbeams, are going to "fester" her and have prepared some songs to sing in Portuguese and English both.

David and I live in a little home over on "Beautiful View" street, from where we have the most glorious view of the sunset out beyond the "Ridge of the Stars" just behind two peaks taller than others. In the absence of Americans here, we come to know and love the Brazilians as our very own people. I am still connected with our Publishing House in Rio, but spend much time with the little church that celebrates its third birthday this month. My Sunbeams are a precious group, ranging, in all colors, from little kinky headed Elza that looks like Topsy, to the German mixed children. There are about eight nationalities mixed in the group.

I am teaching a Soul Winning Book to the W. M. S. We do work in the jails and of course, evangelization is the chief service of the women.

Last week I went out in a factory district to visit a family of children whose mother had just died, leaving seven. The fourteen-year-old daughter was the little mother and she sat there with a two-year-old brother in her arms and told us of her mother's going. She was a Christian and had been in bed nearly a year. The night before her death, she was nearly too weak to speak but she prayed fervently for strength to sing once again His praises before going. She lifted herself up in bed after the prayer and began to sing—singing so that a near neighbor heard.

How I pray that those in the homeland may be true to Christ. The missionary of this state told me about a man in the interior hearing for the first time that all Americans were not Christians. He cried like a child. It was hard to understand why all who know Christ should not love Him... and why Christians should not want to tell others. It has been truly said, "We hold in our hands the golden hopes of man." May we be true.

—Rosalee Mills Appleby.

News From China

Hwanghsien, Shantung, China,
July 10, 1930.

My Dear Friends:

I am doubly grateful to Miss Mallory and the

W. M. U. Literature Department for mimeographing and mailing this letter for me, for on the first day of this month the postage on all letters from China to America was advanced to fifteen cents. I enjoy writing about the work out here, and I like to answer all the letters that come to me. So this kindness of the W. M. U. is certainly appreciated.

Our Mission Meeting has just closed, and we are resting after a very strenuous week in Chefoo. We went up to the meeting this year with many difficult problems and burdens. But early in the meeting we felt the presence of the Lord with us, and for the first two days we had a most glorious experience, just telling each other of the great way in which the Master had blessed the preaching of the word. The evangelistic reports were the most encouraging for many years, and this in the face of great persecution of Chinese Christians, and a government that is definitely anti-Christian. Each morning from 11 to 12 we had a devotional service and on the second morning the devotions were led by Mr. and Mrs. Leonard, of Harbin. Just one month before this, their seventeen-year-old daughter had died suddenly, at the American School in Korea. The wonderful testimony of these dear people in their time of sorrow was one of the greatest moments of the mission meeting. By the third day when we just had to "get down to business," the experiences of the two preceding days had led us to such a high plane and so close to God that the knotty problems were easily met. And we all left Chefoo feeling that it had been the greatest mission meeting we had ever attended.

—Not that our problems disappeared. I only mean that we were given the grace to meet them and deal with them without losing courage. We have had no new missionaries in five years. When Miss Franks goes to America on her furlough next summer, there will then not be one missionary in our whole mission who is not in his or her second term of service on the field. I am wondering if you can understand what that means to us. As long as we live—in our generation—there will always be that great gap in our missionary force. We are constantly losing workers, through death, physical disability, etc. and the ranks should be constantly filled. Yet these five years have seen the history of the mission. And NOT ONE NEW MISSIONARY added to the force. I will tell you how our mission meeting had to face the piteous calls for help from the various stations. We just had to DIVIDE OUR OWN FORCES to hold the lines together. Because Hwanghsien had more missionaries than the other stations, we had to let some of our workers go elsewhere. There were the Leonards, pleading for help in the vast field of northern Manchuria. Miss Knight has volunteered to go and help them. There were the Abernathys, alone in the great city of Tsinan, capital of this province. With tears in their eyes they begged for help. Miss Franks of our station has agreed to go and help them this year, until her furlough. This will leave a great gap in our work here, with no one to fill it. And year after year there are fine young people in America yearning to come to us.—And the Mission Board is unable to send them. I cannot keep the tears from my eyes when I think of this.

For more than six years Mr. Stamps and I have been praying that God would open the way for Southern Baptists to establish a Seminary in

China that would train preachers for our four missions in this country. Slowly but surely the Lord has led the way this far. Some time ago, a committee of representatives from all four missions met and decided that Tsingtao, here in North China, was the place for such a Seminary. It is most accessible from all points in China, and is most suitable in many ways. Now our mission has voted that our local Seminary, here in Hwanghsien, be moved to Tsingtao, as a nucleus for this much-needed new Seminary. Of course, the Mission Board, with its burden of debt, cannot hope to help us in any financial way. It will truly be a test of our faith. We hope that enough money can be raised among the missionaries, themselves, and the Chinese, to build a dormitory for the students, on land which we now own there. Class rooms will be in the church building, for a while. We may have to live in Chinese houses until we can buy homes there. But we are willing to do this. We are setting out to pray very definitely for those houses. At present the policy of the Foreign Mission Board does not permit any personal soliciting of such funds. But we believe that we can PRAY them to Tsingtao by the fall of 1931.

I wish I had time to tell you of my trip to the dentist. The nearest good dentist was in Peking, and I did dread going so far away from home, and leaving my little children and my husband at home. But it had to be done, and the Lord very graciously gave me a safe and pleasant trip. Instead of the usual four days of travel, I was able to make the trip up there in two days. Coming back took most of four days. Peking is one of the most wonderful cities in the world, and when I was not busy at the dentist's, I was busy sight-seeing. I had never dreamed it would be so interesting. I had to stay there eleven days, but the dentist was able to save all my teeth, and they are now fixed O. K. And I do not need to tell you how happy I was to get back to my little family. The next time you have to go to the dentist, no matter how much you dread it, just remember what a privilege it is to have one to go to!

Things seem to be going along smoothly with us right now. The war is not near us right now. We had an outbreak of communist agitators in our midst, in May, to such an extent that we were forced to close our High school. But in spite of all the anti-foreignism and anti-Christian feeling they were able to stir up, we have had a glorious revival in our lower school for girls, and forty girls were saved. In our Hwanghsien field we have already had more baptisms this year than in any recent preceding year—and the year is only half gone. My husband was released from the Seminary to hold two meetings this spring, and God did certainly pour out His Spirit in those meetings. One was in Tengchow, the city where Lottie Moon lived and worked.

We are all well and happy—except for the whooping cough. We are enjoying one luxury that we have never had out here before—we have a goat, and are getting all the fresh milk we can drink. It is a great treat.

Our little family sends greetings to the dear friends in America. We thank you for your interest in us and your prayers.

Yours in His service,

—Elizabeth B. Stamps.

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advance

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over these amounts will cost one cent a word,
which must accompany the notice.

East Mississippi Department

By R. L. Breland

Sallis Baptist Church

(NOTE: The following facts rela-
tive to Sardis Baptist Church, At-
tala Co., were given me by Mrs. C.
F. Hughes, wife of the church clerk,
C. F. Hughes).

This church was organized in the
year 1840, one among the oldest in
this part of the state, and was at
first called Long Creek Baptist
Church. It was then located about
two miles east of the present town
of Sallis. Some years later a new
house was erected down on Long
Creek. Later it was located on the
hill near town and when the present
splendid new house of worship was
built it was located downtown. The
name of the church was changed to
Sallis when it was located in the
town.

Nine members were in the organiza-
tion: Brethren Henry Brown, Wm.
Terry, Marshall Ashley, James Sim-
mons, John C. Ashley, and James
Smith; Sisters Alley Brown, Mary
Smith and Mary Teague. The
Smiths were Mrs. Hughes' grand pa-
rents. The presbytery that organ-
ized the church was composed of
Elders Joe Harvey and Gabriel E.
Nash.

I did not get a full list of all the
pastors who have served the church
as all the records were not available,
but the following were among them:
W. B. Lloyd, A. H. Booth; P. W.
Corr, R. A. Coran, T. G. Sellers, A.
V. Rowe, Cauthan, V. H. Nelson,—
Rhymes, H. W. Rockett, B. F. Wal-
lace, T. R. Paden, J. B. Perry, T. H.
Bancroft, P. S. Rodgers, O. P. Bent-
ley, H. W. Varner, Sam Land, and
N. H. Roberts, the present pastor.

I heard good things of the present
pastor while near him last week in
a meeting. He recently married a
helpful wife and is doing a fine
work. He led in the building of the
splendid new house of worship.

Springdale Meeting

It was the writer's happy privi-
lege to assist Pastor B. F. Odom in
his meeting at Springdale, Attala
Co. It was a splendid week. He was
with them two years ago and so
was not among strangers. Some of
the choicest of the land hold mem-

bership there. The preaching was
easy for the people were praying.

There were seven additions to the
church, four by baptism, all grown
up. The church was revived seem-
ingly and ready for a new and pro-
gressive forward go in the Master's
kingdom work. The crowds were
very large, especially at night, when
the house would not accommodate all
who came. A good senior B. Y. P.
U. is maintained by the church,
while the Sunday School was lag-
ging a bit but hope only for a season.
Deacon W. W. Wood is one of the
pillars and one of the finest men
we ever met. He is alive and always
thinking of the welfare of the
church. He was born May 30, 1862,
baptized into the fellowship of
Springdale church in 1879, so he
has been a member here for fifty-one
years; so there is no wonder that he
loves this church. Mrs. E. W. Hughes
is clerk of the church.

Springdale church was organized
Jan., 1868. It was composed of 14
members, Whatleys, Weekses, Ell-
ards, Elliots, and Hughes. The
presbytery: Elders W. M. Lloyd,
who was its first pastor, W. H.
Hodges and J. R. Farish. Pastors
who have served the church: W. B.
Lloyd, J. R. Farish, H. M. Whitten,
V. H. Nelson, H. W. Portwood, W.
B. Hollis,—Hollis, Joel Wilson, D.
L. Wilson, C. C. Gaddy, J. W. White,
F. H. Bancroft, W. A. Roper, W. A.
Williams, T. R. Paden, H. S. Land
and B. F. Odom.

This church has done a splendid
work and is still at it. Blessings
upon it.

Notes and Comments

Pleasant Ridge Baptist Church,
near McAdams, was organized in
1837, and it is, perhaps, the oldest
church in the county of Attala. Rev.
A. E. Lucus is the present pastor.
A good meeting was recently held
there in which Bro. Dyles, of Tchula,
did the preaching.

Had the pleasure of visiting Mrs.
Mary Viverette, age more than 80
years, at Newton recently in com-
pany with Pastor J. E. McGraw. She
is in feeble health, but faithfully
waiting the call to go Home.

Rev. A. S. Johnston, of Mt. Olive,
assisted Pastor McCraw in his re-
sh-

SOUTHERN BAPTIST THEOLOGICAL SEMINARY

JOHN R. SAMPEY, Pres.
Louisville, Kentucky

FEATURES

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Wedding of Religion and
Learning in Genuine Christian
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ers, World-wide Christian Fel-
lowships, A Great Evangelist-
ic and Missionary Program
and Impact, A Comprehensive
Curriculum, Practical Work
and Pastoral Opportunities, A
Central and Accessible Loca-
tion, A Large, Well-equipped
Library, A Campus of Natural
Beauty and Architectural
Charm, World Prestige, Etc.

vival meeting at Hickory, Newton
county last week. Results not known.

Some splendid meetings have been
held in Yalobusha county this sea-
son. Among them were Dividing
Ridge, where 19 were baptized, Clear
Springs, where 5 were baptized, at
Elam, where 17 were baptized, at
New Hope, where 19 were baptized.
May the Lord be praised.

Singer Eugie O. Berry, of Baptist
Bible Institute, was with Pastor S.
J. Rhodes in three revival meetings
in Yalobusha county recently and
good reports come up from each of
them.

While in Newton recently it was
with regret that I learned of the
illness of Mrs. J. E. Wills, wife of
Pastor Wills, of Newton. She has
been in the hospital some days. May
she soon be well.

The Yalobusha County W. M. U.
annual meeting was held at Coffee-
ville the 22nd. A good representa-
tion of the churches was present and
a good meeting is reported. The
Coffeeville women entertained the
visitors in a splendid way. Mrs. W.
H. Ballard is County Superintend-
ent. Hope to give a fuller account
later.

The revival meeting at Decatur,
as reported last week, closed out
Sunday night with 23 additions to
the church. Pastor McCraw was
happy and so was the church and
the visiting preacher. The Hickory
Orchestra, composed of the MacMil-
lan family, came over one night and
added much to the singing. Solos by
Mr. Wilbur McMillan and little Miss
Frances Graham and duet by Mes-
dames Wells and Beeman added
much also. Prof. Jenkins Scarbrough
led the singing in a fine way. The
singing was excellent.

A recent letter from Rev. E. J.
Hill informed us that he had resign-
ed his church work in and near
Memphis. He is one of our best
preachers and should be kept busy
as he is in his prime. He should be
invited back to Mississippi. He can
be reached at Box 5118, Memphis,
Tenn., Binghamton Station.

A GOOD MEETING AT GOOD HOPE IN PERRY COUNTY

Rev. J. H. Cothen and the writer
have just closed a good meeting at
Good Hope Baptist Church, where
Bro. Intrickin was the good pastor.
Good Hope community is one of the
best farming sections in the county
and many people live in this sec-
tion; however, the church has been
left behind for sometime. Bro. In-
trickin, the pastor, has not been well
for some time and could not serve
as pastor, still the church did not
release him and call another pastor
until the meeting. We had fine
crowds at every service and good
interest all the time. Bro. Cothen
is one of the finest men to labor
with to be found anywhere; also
one of the best Gospel preachers in
the state and the people at Rich-
ton and Piave, where he is pastor,
say he is the finest pastor in the
State.

The Lord was good to us and
blessed our efforts in every service
while there. We received 52 into
the church, 27 for baptism and the

rest by letter and restoration. At
the close of the meeting Bro. In-
trickin resigned as pastor and the
church called Bro. Lamar Holcomb
as pastor, two deacons were ordain-
ed, Sunday school organized fully,
with all officers and teachers elect-
ed, and a budget adopted and pledg-
es taken for the amount of budget.

We are in a meeting now at Un-
ion Church, south of Richton, in
Perry county. We are having good
services and the weather is ideal for
a revival for the first time since the
month of May. We go from here
to Carriere, Pearl River County then
back to Sand Hill in Greene County.
We are desirous of your prayers,
as we struggle in these parts.

—Atley J. Cooper.

“Repeat the words the defendant
used,” said the lawyer.

“I’d rather not. They were not
fit words to tell a gentleman.”

“Then,” said the attorney, “whis-
per them to the judge.”

HEALING HUMANITY'S HURT

A True Hospital Story

He was an old man, a com-
mon laborer and very poor. His
wife had been an invalid for
many years, though usually she
was able to be up. He asked
for a pair of old shoes for his
wife, and thus a good woman
came to know something of him
and his hovel-home. Later a
nurse who saw him asked me
to give the old man a suit of
used clothes. Day after day
many of us saw him with his
hoe and rake as he sought work
in gardens, and talked to him.
Then he disappeared. Enquiry
elicited the information that
the old man was sick. He was
brought to this hospital where
he was ill a long time—heart,
kidneys and stomach being in-
volved, because of long neglect.
The faithful old wife stayed
here, too. Christian nurses car-
ed tenderly for the old man,
and doctors did what they
could: then God called him, and
the old fellow slipped away.
But not without having given
his testimony of Christian
faith.

Such is our mission and min-
istry in the name of Southern
Baptists and the Master.

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vance \$60.00, \$8.00 a month if
paid monthly, room rent \$4.50 per
month and board actual cost.

Write for bulletin.

Newton, Mississippi

The Sunday School Department

SUNDAY SCHOOL LESSON FOR AUGUST 31, 1930

(Prepared by Request by
L. D. Posey, Pastor First
Baptist Church, Itta Bena,
Mississippi.)

The scripture for this lesson will be found in Amos 1:1; 7:10-15; 2:11-12; 3:7-8. You will please look on your Bibles while I read the passages named:

Amos 1:1. The words of Amos, who was among the herdsmen of Tekoa, which he saw concerning Israel in the days of Uzziah king of Judah, and in the days of Jeroboam the son of Joash king of Israel, two years before the earthquake. Amos 7:10-15. Then Amaziah the priest of Bethel sent to Jeroboam king of Israel saying, Amos hath conspired against thee in the midst of the house of Israel: the land is not able to hear all his words. For thus Amos saith, Jeroboam shall die by the sword, and Israel shall surely be led away captive out of his land. Also Amaziah said unto Amos, O thou seer, go, flee thou away into the land of Judah, and there eat bread and prophesy there: but prophesy not again any more at Bethel; for it is the king's sanctuary, and it is a royal house. Then answered Amos, and said unto Amaziah, I was no prophet, neither was I a prophet's son; but I am a herdsman, and a dresser of sycamore trees: and Jehovah took me from following the flock, and Jehovah said unto me, Go, prophesy unto my people Israel. Amos 2:11-12. And I raised up of your sons for prophets, and of your young men for Nazarites. Is it not even thus, O ye children of Israel? saith Jehovah. But ye gave the Nazarites wine to drink, and commanded the prophets, saying, Prophesy not. Amos 3:7-8. Surely the Lord Jehovah will do nothing, except he reveal his secret unto his servants the prophets. The Lion hath roared; who will not fear? The Lord Jehovah hath spoken; who can but prophesy?

Introduction

As God called David his greatest king for his people, from guarding his father's sheep, so he called one of his greatest prophets from a like occupation to speak forth his message of warning and rebuke to his people for their sins, and his message concerning chastisements to be visited upon them unless they should repent.

True, Amos is classed in the divisions of our Bible as a "Minor Prophet," but that designation is made not because he was inferior to the other prophets, but because of the length of his written messages that God saw fit to have the Jews preserve and incorporate in their sacred writings which he was preparing to constitute our Bible, his written revelation to all men for all ages.

In former times records were dated according to their relationship to noted events of general importance. In the case of the beginning of the record of the public ministry of

Amos, three such events are noted; namely, during the reigns of Uzziah king of Judah, and Jeroboam II, king of Israel, and two years before the earthquake. In that age, earthquakes were not so frequent as they are now, and that with the unusual severity of their shocks and the extent of their destruction, made such an event one from which other events were dated. By these three dates, we are now fairly well prepared to say that Amos began his public ministry about 793 years B. C.; but just how long he continued in that special work of the Lord we have no way of knowing; neither do we know of a certainty the time nor manner of his death. God has not seen fit to satisfy human curiosity by giving extensive details of many of his greatest servants.

Perhaps another thing that should engage our attention just here is that when God had a great and special work to be done, he would find a man already busy, and commission him to go and do his bidding. Amos was a conspicuous example of this way God had of doing things. He was a busy man, and called from his work by no uncertain voice to take the task God wanted him to perform. We boast now of our "schools of the prophets," and if properly safe-guarded, we could with pardonable pride do so; but these institutions are by no means modern in the sense of being the first of their kind; but they had their like in some respects, dating at least from the days of Samuel. But Amos was "not a prophet" meaning of the professional type, "neither the son of a prophet," the term being used in the same sense; but one whom God had called from guarding his sheep and pruning his fig orchards. How this should bring the blush of shame to the cheeks of those who are always dishing out twaddle about "calling out the called." When God wants his called called out he will surely call them. Sarah, Abraham's wife, thought that God had gotten himself into trouble by making her husband a promise which he could not fulfill; so she told Abraham to go in unto Hagar her handmaid and beget posterity by her. Sarah thought she was helping God out of trouble; but instead she was getting herself and all her posterity into trouble. Emer Feisal, the one hundred and eighth lineal descendant of Abraham by Hagar in now king of Iraq, the land of ancient Mesopotamia, with his eyes on Palestine which he hopes soon to get. He is a Mohammedan, but as closely related to Abraham by blood, as the Jews are. That is the reason the Mohammedans have held on to Jerusalem with a death grip. So just as Sarah got her descendants into trouble, undertaking to run God's business, so have these people gotten themselves and us into trouble by "calling out the called."

Our "schools of the prophets" are full to overflowing, but many seem to have the earmarks of those who

"prophesy for bread" as Amos was accused of doing, by one who was himself a professional and prophesying at Bethel which God had never recognized as his established place of worship.

With all the "calling out of the called" and with all the training of the "efficiency experts," with all the flaring of trumpets, waving of "banners" and setting up of "standards," there is a derth of gospel preaching, and multitudes, even to the number of eighteen million in our Southland that are unsaved. Two faults are characteristic of the age: First, there is the manifest tinge of professionalism and lack of prophetic authority upon the part of many of those who have been "called out" by the "callers-out of the called." Second, there is that lack of willingness upon the part of too many to go into the waste places and do foundation work, regardless of ease, convenience and compensation. The spirit of Paul seems to be lacking. He said, "woe is me if I preach not the gospel." He went into the destitute places and preached, though he made tents with his own hands to have bread. The fact that we have hundreds of pastorless churches and churchless preachers, shows that there is something wrong somewhere. May God help us to find and remove the trouble.

I. Prosperity Followed by Wickedness and Moral Decay.

One of the strange things about unregenerate humanity appears to be that it cannot stand prosperity. All of our blessings come from the gracious hand of God; hence, it would seem that the more prosperous a people are the more humble and consecrated they would be. But history has revealed the opposite. The whole history of the Jews is a constant repetition of prosperity, then moral decay and bondage. Not only so with the Jews, but the nations of earth have gone the well beaten path of struggle, rise, prosperity, moral decay and collapse. It was during a period of prosperity followed by moral decay that God called Amos from his flock and orchards to go into the very strongholds of sin and cry out against king, priest and people. Professionalism upon the part of the priests, the unauthorized worship at Bethel which has grown into rank idolatry, drunkenness, oppression and bondage of the poor at the hands of the rich, and the moral debauchery of the multitudes had gone to heaven as a stench in the face of God, and the cries and prayers of his oppressed servants had reached his ears. Something must be done to stay the work of the Devil. Amos was God's chosen instrument. Untrained in the schools, but educated in communion and companionship with God, and fired with a zeal against sin in high places as well as low, he went to Bethel the seat and center of idolatry and cried out against sin of every kind. As was to be expected, and as always follows, he created a commotion, and steps were immediately taken to get him out of the country. The matter was reported to the king, and Amos was charged with sedition, the charge brought before Pilate against Jesus. He was also urged to return to Judah and there prophesy and eat bread. Any

thing to get him out of Israel. Likewise today any man who dares to raise his voice or wield his pen against corruption and unscripturalness of things among the "powers that be," is accused of disloyalty to "our organized work," and a disturber of the "peace in Zion." Oh, that we had men today such as Amos was to tell us of our sins and how we have departed from God.

But the practical lesson at this point is its application to our nation. There was the period of struggle for existence, then the rise to prominence and prosperity. With wealth has come vice and moral decay, and we are now on the toboggan, almost ready to take the fatal plunge.

Our nation presents a condition hitherto unknown; a condition that refutes the teachings of the advo-

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cates of evolution and modernism. It is this: Our nation is spending vastly more for education than any nation ever has. Our schools from the rural sections to the greatest institutions of higher learning in the centers of wealth and so-called culture, are full to overflowing; while our records of misdemeanors and high crimes stand about ten to one greater than any civilized nation. What is the cause? Where is the seat of the trouble? It lies in the education of the head without the regeneration of the soul and the consecration of the heart. Fifty years ago the great majority of those behind the bars and wearing stripes were more than forty years of age; today the records show that the great majority are under thirty years of age. Yet some people tell us that "every day in every way things are getting better." May God pity us in our delusions.

II. God's Unwelcomed Messenger and Message.

God's real messengers have never been welcome to those to whom they have been sent. Noah evidently preached for about one hundred and twenty years, with not one convert outside of his family. After Moses under God had led the Israelites out of bondage and safely across the Red Sea, they made gods for themselves and wanted to murder God's man and go back to Egypt to their onions and garlic. Tradition tells and Holy Writ seems to confirm, that Isaiah was sawn apart with a cross-cut saw. Jeremiah was abused in every possible way though his life was spared. John the Baptist had his head chopped off at the behest of a lewd woman and her dancing jenny daughter. Then when the King of Glory came to redeem a lost world, they spit in his face, crowned him with thorns and nailed him to the cross. And so it was with Amos. A wicked world ran true to form, and rejected God's messenger and his message. Amos was falsely accused of sedition, with hypocritical pretensions of friendship he was besought to take refuge in flight from the country. Anything to get him away; anything to silence his voice. Only a few years ago in our Southland, when a few of us dared to stand against wholesale lawlessness, they tried to crush us and force us from our God-called work of preaching the gospel and crying out against sin.

III. The Unfailing Loyalty of God's Messenger.

Amos was not for sale at any price, neither was he afraid. He used wisdom and discretion in the presentation of his message, an indisputable evidence that he was called of God to the work he was doing. The regenerating work of God in a human heart and call to the gospel ministry should at least produce humility and endow with discretion and good judgment, three characteristics conspicuous for their absence from the professionals of our times. Amos sought to win the confidence and cooperation of Israel by first presenting messages not necessarily unwelcome to the Jews; messages which should have been welcome to them for selfish reasons if for none other. But regardless of their rejection, and without con-

sideration of personal safety to himself, he declared the whole counsel of God. My friends, not since you and I have lived, and I doubt seriously if ever, has there been a time when men of the spirit of Amos, Elijah and John the Baptist have been more in need than now, but, alas, how few, comparatively speaking. The lack of discipline in our churches, the methods used in many of them for getting money for various uses in church work; the compromises made with false teachings as evidenced in union meetings; the aping of the "Movie" and the "clown" to draw the crowds and the coin, constitute a sad commentary on the doings of much in the name of Christianity.

"God give us men! A time like this demands,

Strong minds, great hearts, true faith and willing hands;

Men whom the lust of office does not kill;

Men whom the spoils of office cannot buy;

Men who possess opinions and a will;

Men who have honor—men who will not lie;

Men who can stand before a demagogue,

And damn his treacherous flat-teries without winking!

Tall men, sun crowned, who live above the fog

In public duty and private thinking;

For while the rabble with their thumb-worn creeds,

Their large professions, and their little deeds,

Mingle in selfish strife, lo, Freedom weeps,

Wrong rules the land, and waiting Justice sleeps."

Good night.

—BR—

SUNDAY SCHOOL LESSON August 31, 1930

AMOS (A Herdsman Called of God to Be a Prophet).

GOLDEN TEXT... I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then I said, Here am I; send me. Isa. 6:8.

(From Points for Emphasis by H. C. Moore).

Amos 1:1; 7:10-15; 2:11, 12; 3:7, 8.

I. The Prophet Called of God (Amos 1).

The words of Amos, who was among the herdsmen of Tekoa, which he saw concerning Israel in the days of Uzziah king of Judah, and in the days of Jeroboam the son of Joash king of Israel, two years before the earthquake.

II. The Prophet Opposed by Amaziah (Amos 7).

10. Then Amaziah the priest of Bethel sent to Jeroboam king of Israel, saying, Amos hath conspired against thee in the midst of the house of Israel: the land is not able to bear all his words. 11. For thus Amos saith, Jeroboam shall die by the sword, and Israel shall surely be led away captive out of his land. 12. Also Amaziah said unto Amos, O thou seer, go, flee thou away into the land of Judah, and there eat bread, and prophesy there: 13. but prophesy not again any more at Bethel; for it is the king's sanctu-

ary, and it is a royal house.

14. Then answered Amos, and said to Amaziah, I was no prophet, neither was I a prophet's son; but I was a herdsman, and a dresser of sycamore-trees: 15. and Jehovah took me from following the flock, and Jehovah said unto me, Go, prophesy unto my people Israel.

III. The Prophet Tempted by Israel (Amos 2).

11. And I raised up of your sons for prophets, and of your young men for Nazarites. Is it not even thus, O ye children of Israel? saith Jehovah. 12. But ye gave the Nazarites wine to drink, and commanded the prophets, saying, Prophesy not.

IV. The Prophet Continuing His Work (Amos 3).

7. Surely the Lord Jehovah will do nothing, except he reveal his secret unto his servants the prophets. 8. The lion hath roared; who will not fear? The Lord Jehovah hath spoken; who can but prophesy? The Book of Amos in Modern Life From the present day message of Amos we may note for emphasis:

(1) **The Inflexibility of Moral Standards.** Israel must be judged by the same standards as the nations around her. The greater light, far from excusing guilt, will serve rather to increase it.

(2) **The Emptiness of Mere Ritual.** The people were religious enough in their way. They offered sacrifices. They observed the stated feasts. They attended to their external duties. But all was utterly vain because superficial and hypocritical.

(3) **The Divine View of Civilization.** The northern kingdom of Israel was just then in its highest glory and advancing in civilization. Yet much of it was under the censure and the curse of God. How much in our boasted life of today is not only needless but sinful? How much would God shear away were the blade of justice to fall?

(4) **The Discipline of Adversity.** The echoes of woe voiced by Amos were not those of exultation over Israel's doom but of warning and wailing with hope of reclamation. Adversity is not only penalty but also discipline. Happy are they who survive and are bettered thereby.

(5) **The Ultimate Triumph of Good.** Sunshine breaks out after the storm. The chosen people though favored and influential may prove false, but righteousness will prevail. The prophet's eye sees it afar and one bright morning the earth will roll into millennial day.

SLATE SPRINGS

I have just returned from Slate Springs, in Calhoun County, where I helped pastor J. B. Middleton in a glorious meeting. It has been a long time since I preached to such crowds of people. They seemed to come from everywhere. The Lord was present in power in every service. There was a great longing for the gospel. The attention was the

best I have ever seen in my life. We had some manifestations of the presence of the Holy Spirit that were pentecostal. The number of the unsaved to be reached was large. Five united with the church for baptism. The time of the meeting was too short to more than get started good. We needed another week to reap the harvest. A great many church members were brought into a closer walk with God. It was a time of turning to the Lord on the part of God's people and of reconsecration. Several surrendered to the Lord for special service. It was one of the happiest meetings of my life. I was at home with the people because I was born and reared near Slate Springs. This was also my third meeting with this great church. The folks in that section are not yet spoiled by the attractions and distractions that so curse many other places. Pastor Middleton is greatly loved by the people and is doing a fine work. I thank God for the joy and blessing of this wonderful meeting. The Lord is still with His people and when they turn to Him He will still bless them. "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways: then will I hear from heaven, and will forgive their sin, and will heal their land." The above Scripture points the way out of all our troubles. The responsibility is upon God's people. God help us all these strange days to get right and keep right with God.

Very happily yours,

—W. S. Allen.

—BR—

As the first edition of "Stack Pole Bible Reading Study" by Rev. G. W. Riley, of Clinton, is so nearly sold out the author states that the remainder will be sold at the regular price of thirty-five cents per copy.

Many requests have been made for the second edition.

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The Children's Circle

Mrs. P. I. Lipsey

Bible Study No. 9. August 31st
The death of the first-born. Ex.
12:21-50

Study carefully and write me the story

Facts not given in the lesson

We read in Hebrews 11:28, "By faith, he (meaning Moses) kept the passover, and the sprinkling of the blood, that the destroyer of the first-born should not touch them." This is the first time that the Israelites have been called on to take any part in the terrible things that have been happening for, perhaps, the last nine or ten months. Yet they have seen God fulfilling His word, and now it is their part to obey. And on that spring night, for the month Abib corresponds to the latter part of March and the first part of April, a great company of slaves became free men, and a new nation is born. As the 4th of July is to us, so it the passover time to them. It is a memorial of their national independence. But for us, as Christians, it has even a deeper meaning. In 1 Cor. 5:7, 8, we find, "for our passover also hath been sacrificed, even Christ: wherefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth." As the lamb of the passover was killed and its blood sprinkled on the doorposts, so Christ died for us, and we must accept Him as our means of salvation.

Pinegrove, Broadmoor,
Colorado Springs, Col.

M Dear Children:

There are many beautiful walks here. Yesterday afternoon the four ladies of our family went for a long walk across Stratton Park, and up on the hills beyond the Park. Here and there were nestled into the hillside attractive little summer homes: sometimes we did not see them until we were almost upon them, hidden by close-growing trees: sometimes they had well-kept little lawns about them, green and smooth, and pretty flowers, zinnias, marigolds, and some I did not know, close up around the houses. And nearly all had somewhere at the front, fastened to the houses, the names their folks had chosen for them. One was called "Restye," written all together: at first, I thought it was "Rest Eye," but that is wrong. Another was named "Roadby," and is was right on the roadway. Another was "Suitsus": we liked that, and Julia Frances says she wants to call her home in Magee by that name, because it suits them. One house had a rock garage built into the hillside, and on top of the garage, hemmed in by trees, they had built the nicest out-door sitting room, with a settee and bright pillow, and a plant stand with flowers growing in it. This sitting room, which had a canvas roof, was about on a level with the house, and had to be entered from the upper side. It looked so pleasant and comfortable that we wanted to go in, as we were passing on the upper side, but didn't.

Dear me, my time and space are almost gone, and I haven't told you about going to an auction, as I intended!

Be good: don't forget—but you know the two things I want you to remember, don't you?

Much love from,

—Mrs. Lipsey.

Prize-winning Bible Study
The Boils and the Hail
Ex. 9:8-35

One day the Lord said unto Moses and Aaron, "Take to you handfuls of ashes and Moses may go before

Pharaoh and sprinkle it in his sight. It shall become small dust in the land of Egypt and be boils breaking out and hail in all the land of Egypt, upon men and upon beasts." And so it was. The Lord hardened the heart of Pharaoh as the Lord had spoken unto Moses. He said unto him, "Rise early in the morning, stand before Pharaoh, say unto him, 'Thus saith the Lord God of Hebrews, let my people go that they serve me. For I will send my plagues upon thee. My name should be declared throughout all the earth at this time tomorrow. I will send a grievous hail such that hath not been before. The men and the beasts that are left out in the fields shall die.' Men began bringing in cattle to houses. 'He that feareth the word of the Lord among the servants of Pharaoh made his cattle and servants flee into houses.' The Lord said unto Moses, 'Stretch forth thine hand to heaven that there may be hail in all the land of Egypt upon man and beasts.' Moses obeyed and the Lord sent thunder and hail, the fire ran along on the ground. Only in the land of Goshen where the children of Israel were was no hail. Pharaoh sent for Moses and Aaron and said unto them, 'Entreat the Lord that there be no more thunder and hail. I will let you go and ye shall stay no longer.' Moses said unto him, 'As soon as I go out of the city I will spread my hands unto the Lord and there will be no more hails and thunder, that thou mayest know that the earth is the Lord's. As for thee and thy servants, I know that ye will not yet fear the Lord God.' The flax and the barley were smitten but the wheat and the rye were not smitten because they were not grown. Moses went out of the city from Pharaoh and spread his hands abroad unto the Lord and the thunder, hail and rain ceased. When Pharaoh saw that the thunder, rain and hail were gone he sinned yet more and hardened his heart, he and his servants, neither would he let the children of Israel go as the Lord had spoken by Moses.

—Gladys Pope.

Lucedale, Mississippi.

Hazlehurst, Miss. Aug. 15, 1930.

Dear Mrs. Lipsey and Circle friends:

Here comes another jolly team to join the happy Circle. I, Wade, am 13; I Mack, am 11; I, Jessie Mae, was 10 the third day of June; Clyde will be 8 the nineteenth of September. Our school started the 8th. We go to Union school. We go to Sunday school and B. Y. P. U. every Sunday. I, Jessie Mae, joined the Baptist church and was baptized the first day of August. We see that Mrs. Lipsey is off on a trip and hope she will have a fine time and will tell us all about her trip when she gets back. We will send something for the orphans and Miss Byrd next time. We love the little orphans. We are still blessed with dear mother. But our father was called away to heaven over 4 years ago. So we are orphans, too. We will go, hoping to see this in print soon.

With lots of love to Mrs. Lipsey and circle friends,

—Wade, Mack, Jessie Mae and Clyde Callender.

Thank you for your letter. I am away now on my vacation and have something to say about it to the Circle readers this week.

Wesson, Miss. Aug. 15, 1930.

Dear Mrs. Lipsey and Circle friends:

Here we come again bringing our little baby brother with us. We are having some hot weather. We all spent the day with grandfather Sunday. Well, Mrs. Lipsey, we will send something for Miss Byrd next time. Our school will start in two weeks. I, Richard, will stay with mother

and grand-mother. I will only be 4 the 3rd of September. Mrs. Lipsey, we do hope you will have a nice time on your trip and you must write and tell us all about it when you get back. We would love to see a letter from Miss Byrd. I wrote Miss Gladys one letter right after our little sister, Gladys, died. But have never heard from her yet. We will go, hoping to hear from you soon. Your friends,

—Lee, Edd, Vernon, Eva and Richard Smith.

Dear Children: It is good to have a letter from a whole bunch of children at once. The more the merrier. Our contributions are now going to the Orphanage and to Miss Juanita Byrd's library.

Hermanville, Miss. Aug 15, 1930

Dear Mrs. Lipsey:

Will you admit a new comer to your Circle? I take The Baptist Record and enjoy reading it. This is my first time to write but it won't be the last, I hope. It won't be long now till school starts and I have been learning to skate and I've had a good many falls. Mrs. Lipsey, my father died only May 26, of this year and I miss him lots. I still have my mother, a brother and a sister at home with me. I shall be in the seventh grade when school starts and Mrs. Priest will be my teacher. Mrs. M. E. Davis is my B. Y. P. U. teacher and our pastor's name is Rev. J. W. Gray. Mrs. Lipsey, I can't send any money this time, for the orphans and Miss Byrd's library, but will next time. With love,

—Ina Mae Meadows.

Dear Ina Mae: Our Father in heaven has promised to be a father to the fatherless, and I am sure you will find his promise good. Hope you have the best school year ever.

Star, Miss. Aug. 15, 1930.

Dear Mrs. Lipsey and Circle friends:

I don't suppose you've heard of my accident two weeks ago. We the rumble seat of his car, and when one of my friends carried me in the rumble seat of his car, and when Daddy went to take me out, not being used to a rumble seat, in some way my right leg got twisted and broke the bone just above my knee. You who have had broken limbs know just much it hurts. They carried me to the Baptist Hospital that night—had a picture made and the bone set, and put my leg in a cast and I've not been able to sit up since. I only stayed in the hospital from Sunday night till Tuesday. I missed our revival meeting, but am thankful it is no worse. My friends and play-mates have been so sweet to me in different ways. I'm count-

ing the days until the cast can be removed. I'll be so glad. I am glad to know Donald is well and at home. He must come to see me now, while I'm in bed. People have sent me lots of play things and good things to eat. I enjoy them so much.

Pray for me.

Your friend, —Ernest Clark.

My dear boy: I am so thankful for your brave, cheerful spirit. What an example you are to those who seem more fortunate. May our Father comfort and strengthen you and make you in his own way the means of helping others.

Cleveland, Miss. Aug 19, 1930.

Dear Mrs. Lipsey:

Will you allow another Sunbeam to join your Circle? We don't have a very large band but we are trying to do all we can. Most of our fathers and mothers take The Baptist Record and we enjoy reading the children's letters each week. We are sending 35 cents for the orphans, and hope we can do better next time. With love and best wishes from the Morrison Chapel Sunbeam Band,

—Mrs. D. W. Harden, Leader.

Dear Mrs. Harden: This is starting the children in the right way. And I hope these children may be like those in Jerusalem who greeted the Lord Jesus with Hosannas. He received their praise with joy and I am sure this offering is acceptable to Him.

WETS HAVE NOT GAINED

Claims of the Association Against the Prohibition Amendment and other wet organizations that the primaries recently held give great gains to the wets in Congress are not founded in fact, declares a statement issued by Dr. Earnest H. Cherrington, general secretary of the World League Against Alcoholism.

"Political observers do not see any such results," the statement says. "Nor has anyone a right to predict what will be the results in the primaries yet to be held.

"On the contrary, political writers uniformly declare that in the next Congress there will be no chance for the wets to make even a scratch on the surface, and some of these writers, who happen to be extremely wet, declare positively that there is no hope of the wets ever dislodging the Volstead Act or offering serious menace to the Eighteenth Amendment."

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B. Y. P. U. Department

"We Study That We May Serve"

AUBER J. WILDS, General Secretary
Oxford, Mississippi

Meridian City B. Y. P. U. Elects Officers

The City B. Y. P. U. of Meridian has been running for years and doing splendid work. Several years ago they divided into a Senior City B. Y. P. U. and a Junior-Intermediate City B. Y. P. U. Both these organizations have done splendid work. The Senior City B. Y. P. U. meets the first Monday night of each month and this month was the time for the election of officers, the following were elected: President, Carl Talbert; Sponsor, R. L. Swor; Secretary, Miss Sarah Tisdale; Treasurer, Julian Shannon; Pianist, Mrs. E. H. Yarbrough; Chorister, Charles Cook; B. Y. P. U. Pastor, Rev. Gordon Ezell. The churches are divided into two groups of four each with two vice presidents who are Miss Eunice Wideman and Douglas Gay. The plan of meeting is for the church that entertained the city union this month to give the program. In the meeting of this month the reports that came in from the various unions were very gratifying, Eighth Ave. won the Efficiency Banner with a grade of 97%, Forty First Ave. Adult won the Bible Readers Banner with a grade of 97½%, they also won the attendance banner. Several other good grades that the reports showed are, 41st Ave. were 100% in Giving, 100% in Preaching attendance, 100% on Program, 100% Prepared Lessons; Fellowship Union (adult), of 15th Ave. had a grade of 100% in Giving, Study Course and on Program. South Side seniors were 100% on Program, and 8th Ave. were 100% on Program and Preaching Attendance. These are splendid grades and we congratulate these churches on the good work being done in their training departments.

Burnside Reports Primary Union

A letter from Miss Nina Butler, director of the Burnside B. Y. P. U., gives the information that they are organizing a Primary union, thus making it possible for mothers and fathers to attend the adult union and to serve as leaders and sponsors in other unions. The number of primary unions or Story Hours, as we sometimes call them, is increasing.

A Day at Phillip

It was the pleasure of your State B. Y. P. U. Secretary to spend a Sunday recently with the B. Y. P. U. of Phillip. This is a newly organized B. Y. P. U. but one that is going forward with the work in a splendid way. The interest manifest seems to be the greatest shown to any of the services of the church except on preaching day. They are blessed with a good leader, Mrs. Hey pronounced High). The Heys live right near the church, just eleven miles from it and are the first ones there for Sunday School and B. Y. P. U. every Sunday. They have been blessed also in having with them for the summer Mrs. Holder, who is a splendid B. Y. P. U. leader, knowing

and loving the work. We will hear some good things from this B. Y. P. U. at Phillip and expect them to be one of our best unions.

Pine Grove "Passes it on"

In February the Goodwater Senior B. Y. P. U. carried a demonstration program to Pine Grove on Sunday afternoon. In March Goodwater president went back and helped organize a senior B. Y. P. U. A few weeks later he taught them a study course. They caught the spirit of B. Y. P. U. and since have been passing it on to others. They have helped to organize unions in three other churches and are just "pining" to help others. Two other things about this fine union: one young man has surrendered to the call of the ministry since the B. Y. P. U. was organized and another member is serving efficiently as vice president of the Simpson County Associational B. Y. P. U. He has been busy doing extension or "enlargement" work having helped in organizing some unions and having taught a study course to a newly organized union.

—O. P. Moore reporting.

Need Any Help? Call on These!

They are Miss Bertha Walker and Miss Natalie Turner both of Magee. Two more willing workers cannot be found anywhere. Miss Walker is president of the Simpson County Associational B. Y. P. U., and is the inspiration that is making it go. She is also director of the B. Y. P. U. in her church, and Magee has about as fine a group of unions as can be found anywhere. Miss Turner is Secretary-Treasurer of the Associational B. Y. P. U. and also president of one of the Magee unions. These workers have helped in study courses each teaching in three different churches during the last few months, and those who know them believe that they are willing and glad to extend a helping hand to any union or unions within their reach.

—O. P. Moore reporting.

An Associational President on the Job

Jones county moves forward in her B. Y. P. U. work under the leadership of Mr. Horace Headrick president of the Associational B. Y. P. U. Recently Mr. Headrick led in the organization of a B. Y. P. U. in the Sharon church and we are happy to give here the list of officers elected. President, Mr. Lim Sims; Vice-president, Mr. Ates; Secretary, Miss Ruby Adams; Cor. Sec'y., Mrs. Sam Gardner, Chorister, W. D. Herington; Organist, Miss Mildred Adams; B. R. L. Miss Audie Sims; Group Captains, Mr. Herbert Hosey, Mr. Ernest Johnson, Mrs. Arthur Tillman, Mrs. Marion Gilger. We are glad to add this new union to our list, and congratulate them on having a progressive associational leader.

Lexington B. Y. P. U. Goes Afield
In full cooperation with their Associational B. Y. P. U. President,

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PRESIDENT MILTON G. EVANS, D.D., LL.D.,
Chester, Pa.

Mr. Clifton Tate, the Lexington B. Y. P. U. has been doing some extension work in the effort of making Holmes county a 100% B. Y. P. U. county. Recently the Lexington union went to Pleasant Ridge in the interest of organizing a union there. The people there were interested and the result was a good size Senior B. Y. P. U. with Mr. Raiford McNeer elected president. In following up the work the Lexington union is furnishing a teacher for a study course in this newly organized union, this will assure the continued good work at Pleasant Ridge. The Lexington union also gathers information regarding the work of the association and passes it on to their president, who works in Jackson. Although working in Jackson, Mr. Tate keeps in vital touch with each union and church in the association of which he is president, having visited during the year nearly all of the churches that have a B. Y. P. U. He is making plans now to have a county-wide study course next summer. Planning ahead gets results.

The Green Light Intermediate B. Y. P. U. of Union, Miss., has reached the city of A-1-ville after many hard trials and hardships. We reached this city the second quarter and hope to stay for a long while yet.

MARKS, MISS.

We began our meeting at Birdie August 10, and continued through the sixteenth. I preach to this church one Sunday afternoon each month. There are some fine Christian people in this community, out fifteen miles from Marks. We have a good Sunday School, and some good church workers.

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M. P. L. BERRY, President, Clinton, Miss.

There were twenty additions to the church, fifteen being received for baptism. I have pastored this church three years and have baptized fifty people.

I will be in some meetings near Marks for the next three weeks. We are following up our great meeting in the First Church of Marks in which Dr. McMillin preached for us. In these mission meetings we hope to enlist the new converts, and win others who are lost.

—L. S. Cole, pastor.

"Since I bought my car I don't have to walk to the bank to make my deposits."

"Ah, you ride there?"

"No. I don't make any."

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MEETING AT MARKS

It was my privilege to be with Rev. L. S. Cole in his revival meeting at Marks. In many respects it was one of the most remarkable series of services I have ever had part in.

It was notable in results; 20 by letter and 63 received by baptism. But perhaps the most striking thing about it was the way in which the meeting reached the county. Pastor Cole preaches all over the county. He is pastor for full time in Marks, but in the afternoon he preaches at some four or five places in the county, some as far as fourteen miles away. At one of these points he has built a splendid brick church. Last year he baptized 127 in the county, and this year will doubtless show as great or greater results. He is evangelistic to the very heart, and wherever unconverted people are there you will find him trying to reach them for Christ.

The meeting was remarkable for bringing people from all over the county to the services. They came in cars, and great loads of them in trucks from the plantations. The congregations were the largest I have seen in a long time. It was a sight to make one glad to see plantation owners, managers, and those on the plantations singing, praying, and working together. It was Christ-like to behold the fellowship of all these people. It was thrilling to see people in all walks of life repenting and believing, and then cordially welcomed into the church.

If every county town church would (or could) do what Brother Cole and his church are doing for that county, there would be greater development in our country places, and there would come a new inspiration to many of our town churches.

Grateful to our heavenly Father for all His blessings upon His people where it has been my privilege to work this summer, I am,

Cordially yours,

—J. N. McMillin.

Aug. 18, 1930.

MY SUMMER CAMPAIGN

It has been my pleasure and privilege to hold six meetings this summer. Measured as such meetings are generally measured these were fairly successful. The weather was the warmest I ever saw, and the work was hard, but I am thankful for having had the privilege of holding these meetings, and thankful for whatever good may have been done.

These services were as follows:

Byhalia, with brother W. E. Lee. He is a royal brother to work with, and he has some of the best folks on earth in that excellent church.

Central Avenue, Memphis. The pastor here is Rev. E. A. Autry, of Benton county, Miss. Son of a Baptist preacher. He is full of zeal and energy, has a loyal people, and is doing a notable work in this rapidly growing section of the city.

Mt. Olive, where brother A. S. Johnston is the beloved pastor. This church has one of the best buildings I have seen anywhere. It is an ideal place for a great Sunday School and church to do a splendid work for the Master. And this they are doing.

The next meeting was at Marks,

in the Delta, where Rev. L. S. Cole, who was converted some years ago in a meeting which I held in Simpson county, is the vigorous and consecrated pastor. He and his church are doing a notable work for the entire county.

Back, then, into Tennessee, Collierville, where another former Mississippian is pastor—Rev. J. P. Horton. This is a small church but made up of a most excellent people. They have a beautiful church, and are doing a good work in this splendid town.

The last at Falkner, the community of my childhood and youth. Here the Rev. C. S. Wales is pastor. This place is noted for its great congregations. Bro. Wales has built a good brick church here. There is scarcely a church within my knowledge with so great possibilities. Immense crowds of people, many of them young people with families growing up around them, in an excellent farming section, with good railroad facilities, and on a splendid highway, the time is not far off when this church will call for full time. It now has half-time.

It was a delight to work with these pastors among their faithful flocks. May the Lord bless every one of them, and all who attended any or all of these services. May He carry on what we sought to do and did begin.

Cordially yours,

—J. N. McMillin,
Louisville, Miss., 8-18-30.

HISTORICALLY SPEAKING

At last, the manuscript of my History of the Baptists in Mississippi is being submitted to the publisher! I am sorry to have kept the public waiting for so long; but the task has proven to be like "a coming appetite," increasing as the process continued. It is a pleasure to announce, too that "BETTER PRINTING," of Jackson, which is our own printing press, is doing the work, and have promised to have it off the press, ready for delivery, within two months of date. In other words, I trust to have some of the books ready for delivery on or about October 15, and shall mail out by parcel post the orders on hand, C.O.D., (\$2.50 per copy) postage paid. Let everyone who has given me his or her order make ready against that time, and send in to me orders of their friends. If other interested parties will send me their names and addresses, in the meantime, I shall be more than pleased to forward them copies fresh from the press—"hot off the griddle!"

The book is to be full-cloth bound, of a little less than three hundred pages, with some forty illustrations, and five maps of Mississippi from a Baptist standpoint, completely indexed, and containing a supplement of short sketches of all the Baptist schools, colleges, hospitals, orphanages, papers, women's work, Sunday school work, B. Y. P. U. work, etc. I feel sure that you will be pleased with it (barring imperfections of make-up), and hope it shall meet a long-felt need in this almost uncultured field.

Yours to serve historically,

—J. L. Boyd,
Pickens, Miss.

CHURCH POINT, LA.

We came to Louisiana and began our work with Pilgrim Rest Baptist Church the first of June. The church had been without a pastor for more than six months and it is natural that things were just a little run down. However, our people have received us very cordially, we are gathering up the loose ends and the work is going on splendidly.

We have just closed a revival meeting of fifteen days in which the pastor did the preaching with Prof. and Mrs. Beckwith, of New Orleans, directing the music. Visible results of the meeting were: fifteen additions to the church, seven by letter and eight for baptism. Prof. and Mrs. Beckwith were at their best and did splendid work for us. I most heartily recommend them to any pastor looking for assistance in a revival meeting.

We are within a stone's throw of Acadia Academy, one of our mission schools, and the heart of one of the greatest mission fields in Southern Baptist territory. Surely God has a great work for this old church to do and the membership is grappling with the problem with a fine heroic spirit. With the cooperation of the faculty and student body of the Academy our plans are to carry the gospel to thousands of our French speaking people who have never heard of Christ only as He has been presented to them by Roman Catholics. The darkness in which these people live is simply appalling. We have two of these awaiting baptism now, one a man of 36 and his father of about 70 winters. I am learning to appreciate more the truth of Paul's words when he wrote, "I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to everyone that believeth." We covet an interest in the prayers of Mississippi Baptists.

We were in the meeting of the Acadia Association last week and there are so many Mississippi pastors here that it is just hard to realize that we are West of the Father of Waters.

—J. N. Miller.

LITTLE BAHALA

The meeting closed at Little Bahala church, Lincoln Co., last Sunday night, 17th, having run through 8 days. Bro. Walter R. Storie, of Clinton, did the preaching. We had a glorious meeting with a general revival among the members. Bro. Storie preached with much power all the way through. His central theme being prayer, finishing up with a wonderful sermon on Mothers. Members testified that they prayed more during the meeting than in all their lives. Eleven were added to the church, 8 on profession of faith and 3 by letter.

Little Bahala members voted to remodel their old church building and add Sunday School rooms. All contributions will be gratefully received. Mail them to Mrs. W. E. Jordan, Wesson, Route 2. We need the prayers of the Christian people in our undertaking.

—N. B. Saucier, pastor.

Radicals are those who advance and consolidate a position for conservatives to occupy a little later.

In Memoriam

RUBY RAY MIZE

We shall miss the tiny baby
As the sunset hour draws nigh
And at times the tears will blind us
As we think of days gone bye.

She was just a little rosebud
Sent from Heaven to light the way
She must have heard the angels
calling
"Darling come, you cannot stay".

And we would not, though we
mourn her
Call her from that radiant shore
For we know in Heaven she's waiting

When the parting scenes are o'er.
—E. W. S.

RULEVILLE

One of the best and most far-reaching revivals in the history of our town came to a close August 17th. Dr. W. M. Bostick, Clarksdale, did the preaching. His messages are clear, to the point, convincing and inspiring. People flocked to hear this man of God. Crowds by far the largest that ever attended a revival in our church. Interest greatest I have ever seen in Ruleville. We had twenty-six additions, twelve coming by baptism.

Singing was done by local talent. Special music was rendered each service by the young people. We have one of the finest sets of young people in our town that God ever blessed a community with. It was an inspiration to all to see these lads and lasses lead out in this work of the church. May the Lord make of them His best of servants.

Am giving up my work here September first to accept the pastorate of the church at Kingston, Tennessee. Have been on this field six years and five months. During this time our membership has more than doubled, attendance and contributions doubled, erected one of the best church buildings in the Delta and the Spiritual tide of the church is running high. We have here some of God's noblest children. I shall ever remember them kindly and am grateful to God for leading me here to know and work with them during these years.

In November 1917 I began my first pastorate in Mississippi at Rienzi. I was at that time a student in Union University. It was my happy joy and privilege to be the under-shepherd of this noble flock for five years. This little church stood by me and the program that I tried to put on as no other church has ever done. When it comes to loyalty and faithfulness, Rienzi could not be surpassed. From Rienzi I went to Baldwin where I labored two years. Baldwin is one of the great churches located in a small town in the North-eastern corner of the state. That is one body that loves its Lord and is active in Kingdom affairs. You find God's people there faithful to His cause and it never gets too cold, too wet or the snow too deep to keep men from the mid-week prayer service. Any church

is bound to prosper and make progress when its men love their Lord as those at Baldwyn do. Happy is that church that has such consecrated members.

Thus ends my ministry in my adopted State. Thirteen years as pastor of three churches. As I return to my native State I shall not forget my pleasant stay in Mississippi. I love the work and the people have been most pleasant and pleasing to me. Deep in my heart I hate to say "Goody-Bye" to this noble band of the Lord's saints, I go only because I feel my Heavenly Father is leading. I submit to His will and labor for His glory. May His Spirit lead us all on in a great way.

As present Moderator of Sunflower County Association, I want to announce that the association will convene with the Moorhead Church, September 18-19. May I urge all churches to see that the annual letter be properly filled out and at the association ON TIME. Also see that your church is represented by messengers.

—Geo. S. Jarman.

—BR—

SOME MEETINGS

Our revival began at Calvary Church, Silver Creek, on fourth Sunday in June. Dr. J. J. Mayfield, of Canton, did the preaching, and Bro. Eli White led the singing. Twenty-four were added to the church; 13 by faith and 11 by letter. At Oakvale we began on first Sunday in July. Rev. F. M. Britt, of Silver Creek, preached for us and Eugene Ferrell led the singing. Four came for baptism. On second Sunday in July Eugene Ferrell and the writer began a revival at Bogue Chitto Church, La., A. J. Linton, pastor. One joined by letter and 15 came on profession of faith, for baptism. One young man, already a member, offered himself for baptism. I was told that he had been regarded as one of the best boys in the church or community, but he was not born

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Motto: Work Wins

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again until one night during the meeting. Many so-called good people need to believe on the Lord Jesus and then to follow Him in baptism.

On the following Sunday Eugene and I went to Arm, just below Silver Creek, and started a meeting which ran through Friday. Two were added by restoration, 7 by letter and 16 on profession of faith. The first week in August we were with Damascus Church, Franklin Co. Nine came on faith and many church members were revived. This church boasts much of its line of pastors. Among whom are Harmon Holcomb, Jack Barnhill, L. D. Posey and other noted preachers, whom I do not recall just now. Brother F. M. Britt is the present pastor. I don't think I have ever seen people more appreciative of their pastor than these people are. Britt deserves it though, he lived on molasses and corn bread while taking his B.A. degree at Mississippi College and then went to the Bible Institute at New Orleans and starved it through until he finished. He pastored his home church, Mt. Zion, Lincoln county for four years, brought them from quarter time up to half time. Also pastored Macedonia, just 6 miles from Mt. Zion, for four years and did much effective work then. He is now in charge of the school here at Silver Creek, starting on the third year, and is pastoring three churches, making a success of all. Damascus pays him over three times as much as they began paying. He has been with them six years. I hope to see him pastor of a full time church in the near future. Fortunate, the church that gets him.

—Earl Ferrell.

—BR—

A GREAT REVIVAL

It was my good fortune to be with pastor L. S. Cole and his good people at Walnut, Quitman county, for eight days in a ten days meeting. Brother Cole led the singing and I did the preaching. I found the revival on when I reached there. The church went out in the highways and byways and brought the people to church by truck loads. The beautiful new brick church building was packed before dark each evening and from 150 to 200 people standing on the outside eager to hear the gospel.

The Lord gave us the blessings of His presence in a gracious way. There were added to the church day by day those being saved. The total number joining the church was 88—48 by baptism and 40 by letter.

Brother Cole is a great pastor. He stands for a consecrated membership and the Lord has honored him in a great way. Walnut is one of the best churches in the Delta.

—Homer H. Webb.

Liberty, Miss.

—BR—

Mr. Kangaroo: "But, Mary, where's the child?"

Mrs. Kangaroo: "Mercy! I've had my pocket picked."

"Do you keep powder here?" asked the city young woman at the village store.

"Yes, madam," said the shopkeeper. "Washing, baking, custard, plate, face, tooth, insect and gun!"

SPARK PLUGS

(By R. L. Davidson)

White lies are usually yellow.

A man's soul mate is not always his sole mate.

Being hard-boiled is much better than being half-baked.

Too many people think opportunity means a chance to get money without earning it.

Some men are successful chiefly because they didn't have the advantage others had.

If only they would abolish the nuisance tax and tax the nuisance, how happy we'd be.

The president of the United States serves a four year term, but gets nothing off for good behavior.

We know of some boys who inherited their looks from their fathers who would be glad to be disinherited.

Red propaganda in America reminds one of a cripple, wooden legged man trying to tell Nurni how to run.

The circus elephant that was executed for murder in Texas last year, lost his life because he didn't have any criminal-lawyer elephant to defend him.

It is said that thirty-nine railroads run out of Chicago. We don't blame them. We would too, if we were ever so indiscreet as to get in there.

We have just been informed by the naval research laboratory that the planet on which we live has a tail. We always did believe that it was something like that that was wagging us.

Another thing which, like taking the word obey out of the marriage service, won't make any difference in our social customs, we guess, is the extermination of the mistletoe.

After all these years some one has discovered that the author of those lines, "Backward, turn backward, O Time, in your flight," had a

note coming due at the bank the first of the month.

One of the best ways to get rid of crows is for the farmer to rig up scarecrows out of sonny's college togs and put them out in the field. The birds would just naturally laugh themselves to death.

—BR—

HOME MADE LYRICS

Man the Destroyer

(By Uncle John)

MAN'S WILDEST inclination seeks to mar the decoration that beautifies the medler an' the lawn; he robs the earth of beauty in the crime of human duty—an' bemoans the dearth of flowers when they're gone.... He scatters wuthless litter in his avarice so bitter—ugly chips where once abode the splendid tree; then, he wades among the splinters thro' the summers and the winters, leavin' wreckage where the loveliest things should be....

I have watched their human doin', that result in ghostly ruins. Down the valley where the foot of man hath trod—and, I've reached the firm conclusion that, there's nothin' but confusion, when a fellow seeks to mend the works of God! There ain't no satisfaction in addition an' subtraction when everything's as perfect as can be.... But man will keep on grabbin' an' trompin' down an' stabb'n' at the medler-lot, the blossom and the tree!

We've kept at work in earnest till we've got the lightnin' harnessed—till the soul of harvest moon is gone to stay.... Yet, there ain't no use denyin' that we keep right on a-dyin' in the struggle to improve a perfect day.

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Reliable Eye Wash. Used 50 years. Cleanses, and clears. Safe and painless. 25c.

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The World's Largest Selling Insect Killer

because its stainless vapor KILLS QUICKER

Flit is sold only in this yellow can with the black band.

LINCOLN COUNTY SUNDAY SCHOOL ENLARGEMENT CAMPAIGN

A county-wide enlargement campaign was conducted in Lincoln county the week beginning July 27th. The campaign was directed by Mr. J. N. Barnett, of the Baptist Sunday School Board, assisted by Mr. J. E. Byrd, of the Sunday School Department of the Mississippi Baptist Convention. The Lincoln county Sunday School Convention had made extensive preparation for the effort and it went forward without a hitch. Through the cooperation of twenty-six churches the campaign was put on simultaneously in that number of churches.

The following workers were employed in this campaign,—from the Baptist Sunday School Board, Mr. J. N. Barnett, Miss Leona Lavender and Miss Eva Gillabeau,—from the Sunday School Department of the Mississippi Baptist Convention, Mr. J. E. Byrd, Loyd Garland, E. C. Williams and Miss Anna Vera Cameron,—and other workers, Morris Day, of Brookhaven, J. H. Pennebaker, of Hattiesburg, E. N. Bigham, of Pontotoc, C. O. Estes, of Brooksville, Miss Lucy Wall, of Osyka, Miss Ayleen Eitel, of Norfield, Fred Terry, of University, Miss Bertha McKay, of Canton, Miss Joy King, of Jackson, Misses Corinne and Annie Ward Byrd, of Mt. Olive, R. T. Strickland, of Drew, Mrs. L. R. Williams and Mrs. J. P. Harrington, of Jackson, Prof. C. P. Wells, of Brookhaven, Rev. Saucier, of Clinton, James Sullivan, of Clinton, E. S. Flynt, of Mt. Olive, Miss Mary D. Yarbrough, of Blue Mountain, Eugene Farr, of Roxie, and V. C. Williams, of Mendenhall.

These workers went to the churches to which they were assigned on Saturday afternoon and made announcements and plans for the work on Sunday morning. Sunday afternoon they led a force of 300 census takers in taking a census of almost every community in the county. Each day during the week they taught classes in "Building a Standard Sunday School" in all the churches cooperating. On the afternoon of each day the workers and as many superintendents and teachers from the churches as they could get to come with them came to Brookhaven and made report of the work done the previous day and were taught by Mr. J. N. Barnett. Nearly 1000 workers were enrolled in these 26 classes in the various churches.

Another feature of the campaign was the presence of several superintendents of County Sunday School Conventions for the week. They were entertained by the members of the Brookhaven Baptist Church and were taught in a special class each morning by Mr. Barnett on general County Sunday school work.

The results are very gratifying. When this campaign began only five churches in the county were using the Six Point Record System, now twenty-five churches are using it. There was not a Weekly Teachers Meeting held in the county, now two churches have begun these weekly meetings of their Sunday School teachers and officers. As a result of the work done in the churches dur-

ing this campaign 110 new officers have been elected and 124 new classes started. The census returns were compiled and tabulated in each community and the lists of possibilities made available for each department and class. The attendance in the various Sunday schools of the county has increased by nearly 1000 each Sunday since the campaign. One church which had an average of 15 for the quarter before the enlargement campaign has had 78 each Sunday since, another has gone from 36 to 110, another from 88 to 150 and another from 50 to 145,—and so the good work goes on.

The Lincoln County Sunday School Convention will push the work of enlistment and training right along until all churches have been given the vision. —A. F. Crittendon.

SOME MEETINGS

Rose Hill Church, Smith county

We began our revival meeting second Sunday in July, running through Thursday. The interest was good. The congregation grew from the beginning. There were five additions to the church for baptism and more than twenty-five hundred chapters of the Bible read. The Booster Girls of our church here are hustlers and finance collectors. The other preaching, this being the other preaching, this being the second revival conducted by me and as pastor with this fine group of people. The 5th Sunday we are to ordain Bro. J. J. Roberts, of this church, to the full ministry of the gospel.

Mt. Zion, Smith County

We began our revival meeting on third Sunday of July, with the Rev. Jeff Collins, of Laurel, doing the preaching. Brother Collins is a Bible student and proclaims the truth as it is in God's word. The people enjoyed every message. Attendance grew with fine interest at every service. There were six additions to the church; five for baptism and one by letter. A good meeting. The Lord be praised.

Poplar Springs, Newton County

We began the revival meeting the fourth Sunday in July, with the Rev. P. G. Harper doing the preaching. Brother Harper preaches with power and the people listened and were inspired for better services. We had three additions by letter. I'm beginning the seventh year's work at this church. Brethren, I count on interest in your prayers for God to help us make it the best year's service and for His glory in the history of the church.

Mineral Springs, Smith County

Our meeting began the second Saturday in August, with two great services, one at eleven o'clock and at night; running through the following Thursday. Bro. Jeff Collins, of Laurel, doing the preaching, which was done with power behind every message. The church received much spiritual strength and sinners brought to repentance, ten additions to the church. Great crowds attended the meeting. A real revival. I began here five years ago with a two-teacher school building to worship in and now we have a brick building that is an asset to any community. Have baptized more

than a hundred into this church. I am very grateful to my heavenly Father for his many blessings in my work. —C. S. Thornton.

CROOKED CREEK MEETING

Crooked Creek Church, in Lawrence county, began their meeting the first Sunday in Aug. Bro. R. L. Breland preached during the meeting. He is a fearless preacher of the gospel and preaches with a conviction. His kind is a blessing to every community preached to.

The attendance, as usual, was large. The interest was fine every service. Ten were baptized and some added by letter. —B. E. Phillips.

FORK CHURCH MEETING

The annual meeting with Fork Church, in Simpson county, began the second Sunday in Aug. Brother E. J. Hill, of Memphis, preached. He preaches a positive gospel. After hearing him once, one never questions his ability as a gospel preacher. The writer learned to love and honor him while he labored in Leake county several years ago. Wish some church in Mississippi would call him back to our State.

The attendance was commendable at each service. Some were added to the church. —B. E. Phillips.

Dr. J. J. Wicker, President of Fork Union Military Academy announces that provision has been made by the liberality of generous friends for a new swimming pool at Fork Union Military Academy. The pool will be installed at the earliest possible moment.

A golf course will also be laid off on the 140 acre tract of the school this fall. The school is also the recipient by a New York friend of a piece of land immediately adjoining the campus, which will be prepared at an early date for a new athletic field, thus removing all athletic activities from the immediate campus which is already in the process of landscaping and beautifying.

The enrollment of new students is more than twice the number at the corresponding period of a year ago.

Mrs. Isabella Macdonald Alden, who wrote under the name of "Pansy" more than 120 books for a world wide public, passed away at Palo Alto, California, on August 5. Her first story was written at the age of eight to which she signed "Pansy," the name that gained her fame. For eighty years she kept up her

writing. Her works have been translated into many languages, including French, Armenian, Japanese and Scandinavian. She was born in Rochester, New York, in 1841. Her second published work was written at the age of seventeen, when she was a teacher in the Oneida Seminary, Oneida, New York. It was inspired by a prize offer from the Western Tract Society for the best book of stories setting forth the principles of Christianity for children. After writing her story, which was published under the title Helen Lester, the young author was dissatisfied and buried the manuscript at the bottom of her trunk. It was rescued by a roommate and sent, without the writer's knowledge, to the Western Tract Society just three days before the close of the competition. The story captured the prize and the author received a request for more stories. Throughout her long life she was an active church worker.

FOR WOMEN ONLY

WANTED, every woman reader of The Baptist Record to take advantage of the following remarkable offer, accomplishing large saving in the purchase of high class silk hose direct from our hosiery mill freshly manufactured. We offer our guaranteed Siva full fashioned pure silk hose, 42 gauge, 7 strand, with silk top lisle reinforced and lisle sole, selling in retail establishments for \$1.50 to \$2.00 per pair, at little more than half the average retail price for this quality.

These hose are service weight, but due to fine gauge, have appearance of semi-chiffon. Slender French heel, reinforced at needed points; made for both wear and appearance. Colors: Ivory, Beige Clair, Champagne, Plage, Sunbask, Blond Dore, Sun Brown, Rosedor, Muscadine, Rendezvous, Dream Pink, Nude, Al-mora, Light Gunmetal and Dark Gunmetal. Price \$1.00 a pair, or three pair for \$2.75, in any quantity and in any assortment of colors and sizes. We pay the postage.

Siva hosiery are even better looking after washing than before. Rarely is such delicate loveliness found in hose that afford such extra-long service.

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LAWRENCE T. LOWREY,
President.